

THE JOURNAL OF BIBLE AND RELIGION

*Published by the National Association of Biblical
Instructors to Foster Religion in Education*

VOLUME XVI

October, 1948

NUMBER 4

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The Journal is the official organ of the National Association of Biblical Instructors and is published at Mt. Royal & Guilford Avenues, Baltimore 2, Maryland.

The annual membership fee including subscription to the JOURNAL is three dollars and fifty cents. Membership in the Association is open to those professionally engaged in the field of Bible and Religion, and to others specially recommended as qualified by the Executive Council.

Subscription to the JOURNAL at three dollars and fifty cents annually is open to all interested in the objects of the Association and its JOURNAL. The price of individual copies is 90¢.

Communications for the Editor, manuscripts, and books for review should be addressed to Prof. Carl E. Purinton, Editor, Boston University College of Liberal Arts, 725 Commonwealth Ave., Boston 15, Mass. Unsolicited manuscripts are welcomed but should be accompanied by return postage.

A "Course of Study for Secondary Schools Offering a Unit of Bible for College Entrance" is distributed by the Association and may be obtained from the Corresponding Secretary, Miss Rachel H. King, Revell Hall, Northfield School for Girls, East Northfield, Mass. Price: 25 cents postpaid, or ten copies or more at 20 cents each postpaid.

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Published in January, April, July, and October by the National Association of Biblical Instructors. Publication Office, Mt. Royal & Guilford Aves., Baltimore 2, Maryland. Editorial Office: Boston University College of Liberal Arts, 725 Commonwealth Ave., Boston 15, Mass. The subscription price is \$3.50 per annum. Single copies, 90 cents. Entered as second-class matter May 15, 1946, at the postoffice at Baltimore, Maryland under the Act of August 24, 1912.

THE JOURNAL OF BIBLE AND RELIGION

Vol. XVI

October, 1948

No. 4

Some Questions Raised in the Middle East

EDNA M. BAXTER*

ONE of the most ideal places for a sabbatical leave by a religious educator is the Middle East. Fortunately, the author completed her visit before the greater clash came as a result of the U.N. decision on partition in Palestine. Nevertheless, political and social tensions and unrest were giving a sinister warning to all who would heed them in Egypt, Palestine, Transjordan, Lebanon, Syria, Turkey and Greece.

The Middle East provides the religious educator data on so many levels of religious history that it is difficult to chart one's course for study during a few months there. Because of the increasing attempts to improve the curricula for religious education and to make more adequate use of the rich resources for teaching biblical, church and other religious history now available from the efforts of numerous scholars, it seemed important to examine the social, political and religious resources of the Middle East in each particular period of time. Too much of the historical material given to the laymen in our churches has been a confusing hodge-podge of events, ideas, and literature mixed together as "biblical" without much consideration of the changing cultural and religious backgrounds out of which these have come.

Beginning with Egypt and continuing across Palestine, Lebanon, Syria, Turkey and Greece

it was possible to recapture from ancient monuments, museums, and the works of scholars vivid approaches to the different strata of our religious history. It was fascinating to examine the network of influences created by the numerous invaders and conquerors. On entering Egypt the magnificent homes and the hospital of the wealthy Greeks in Alexandria were a vivid reminder of the long history of the Greeks in this city so definitely connected with the conqueror, Alexander the Great, and with later Christian movements.

Thanks to the profound concern with life after death, the ancient Egyptian rulers have provided enchanting records of their political, social and religious life thousands of years ago. The monuments at Sakkara, Gizeh, and in the vicinity of Luxor together with the valuable exhibits in the museum in Cairo unfolded the drama of peoples who were the predecessors as well as the neighbors of the Hebrews and, perhaps for centuries, their associates before the Hebrew escape under Moses. Arrogantly the Egyptian rulers recorded their conquests and triumphs over ancient Palestinian and other Near Eastern peoples on such vast temples as those at Thebes, Luxor and Karnak.

What gorgeous picture books for old and young alike could be made of ancient Egyptian life from the records inside some of the old tombs especially such a one as that of the scribe Ti of the fifth dynasty! Leaving such ancient scenes as these at Sakkara one late afternoon, we motored slowly towards Cairo and observed another ancient record, only

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in this instance the characters were alive. For many thousands of years the humble inhabitants of the mud villages have tilled the fertile green strip of land along the Nile River. As today, the whole family went out to the fields to cultivate the lush vegetation and at the close of day walked or rode home on their donkeys and camels carrying whatever food the season made available, and driving their sheep and goats from the pasture. For thousands of years these tired, simple, uneducated people have looked through the scattered palm trees upon the enormous pyramids rising in the distance out of the sands of the parched desert.

No less interesting or significant is the study of the Middle East and its people today, especially the schools and colleges. In Egypt the significance of the American University at Cairo is great, and especially when it is evident that at long last scholarly and practical guidance is being given to the life of Egyptians in their disease-ridden mud villages. Demonstrations at such villages as Al Manayil, Shatanoof and Al Agaiza together with eleven other centers have been started in a democratic manner to provide medical, sanitary, social and educational reconstruction. Doctor W. Wendell Cleland, formerly of the University has given significant guidance to these long neglected people.

Contrasting the vast investments in military affairs and that in the universities in the Middle East, it seems increasingly obvious that the Christian forces for constructive approaches to the needs of people are shockingly slow. Increasing numbers of people—of Americans—are needed to study the language, culture and needs of these peoples in the Middle East and with genuine motives of brotherhood to help these people to bring literacy, education, sanitation, health, and social justice to all who need them. Such dividends might not only aid peace but enrich the life of many people.

On entering Palestine one's first impression was that of an armed camp but soon a second impression grew more prominent. It was the

constant questioning by all kinds of Arabs: "Why is America against the Arabs?" Muslim and Christian Arabs alike asked this question persistently.

Observing the many expressions of the Christian faith during the long Lenten celebrations of the Eastern and Western churches and again viewing the ruins of ancient Christian churches and the war like strongholds of the crusaders, questions of another type began to clamor for answers. Why are education, literacy, health, sanitation, improved agriculture, social justice and other aspects of better living for the common people so long delayed? Why have the Christian forces been so slow in making a difference? The Near Eastern colleges, the Junior College in Aleppo, the schools of the Friends at Ramallah are rendering a service all out of proportion to their size. What would happen if Christians would "lose" themselves in the welfare of these peoples who are called "nationalistic"? Why do these Middle Eastern people care so much about the entrance of more Jews into their midst?

A few tentative answers began to dawn. What we call "nationalism," it appeared, is a growing love of country and a pride in its development. What is regarded as anti-foreign behavior in Egypt, and other parts of the Middle East should be recognized as the awakening of the common people. Perhaps the amount of modern education already received has taken root. Only within recent times has the "common man" of the Middle East begun to identify his own life with the concerns of his nation. Back in 1875 there began a movement in Syria and Lebanon to gain Arab political and cultural autonomy within the framework of the Turkish Empire. This movement matured during the first world war in Lawrence's *Revolt in the desert* and has been continued in more recent years in the struggles against the domination of France and Great Britain in Egypt, Iraq, Lebanon, and Syria.

Recently the Middle East has sent delegates to several international conferences dealing

with human rights, freedom of the press, trade, agriculture, and health. Surely such an awakening to self-reliance, independence, and development are important. Americans need to know these facts. They must become informed about the culture and history of these long-forgotten people if they are to participate as Christians and as members of the United Nations. One World demands that its citizens become better acquainted with their neighbors.

The people of this vast Arab territory left the world scene in the 16th century yet at one time the Arabs were renowned for their culture. For nearly six hundred years their culture was the equal and at times the superior of the West. Suddenly, with the opening of the Suez Canal in 1869, the Middle East began to find itself a pawn for the political rivalries of Europe. Its culture was described as "oriental" and "medieval." Now the Arab peoples are beginning to assert themselves and to insist that they are "just as good" as other people and that they have "rights" also.

Other answers to the writer's questions began to emerge regarding the conflict between Arabs and Jews. Not only is the Arab fearful of losing his long-desired independence, but there is a humiliating effect from the constant comparison of their ancient practices with those of the European or Western practices brought to Palestine by the progressive and aggressive Jewish people. Travelers, Jews and most Americans tend to make these comparisons. Many of the people making them ignore and frequently are uninformed of the proud position of the Arab centuries ago. In a group of Christian Arabs, largely ministers and teachers, they bitterly exclaimed to the author, "The trouble with most Americans is that they think all of us are only nomads."

Despite the effects of comparison the Jewish people coming from the West have brought some remarkable changes in the agricultural life of Palestine. Such pioneer efforts in the collective farming settlements of Dagania A, south of the Lake of Galilee and Kiryat Anavim, west of Jerusalem, reveal the thrilling

possibilities of cooperative effort in reforestation, rebuilding the soil, fruit growing, gardening, and animal husbandry. Land, buildings, machinery, livestock, schools, homes, indeed all the community is owned by the cooperative settlement as a whole. The submerging of the individual in the welfare of the group seems to produce a religious fervor and quality of life that is challenging and suggestive.

After these visits and much reflection on the conflict within Palestine, the visitor is persistently haunted by the question: "When will people learn to extend cooperation for the common good and each identify himself with the well-being of the other? What might have happened had the Christian world sought the welfare of the displaced persons resulting from World War II? When will Christian and Jew take more cooperative steps together for reconciling the aspirations of the Arabs with their own? When will Christians cease to act in a superior manner? Should not the church extend the benefits of education, health and agriculture to the Arabs through more and better schools?

The ruins of ancient churches and of Crusader castles together with the distinctive customs and ceremonies of the numerous Christian groups in the Middle East stir up memories of the long conflicts within the Christian group. The numerous strata in the history of the Christian church raised questions continuously. One more than any other persisted: "When will there be an ecumenical movement that will unite the constructive forces for health and education, better life for the common people, understanding and goodwill?"

In Palestine there are approximately 135,000 Christians, about eight per cent of the total population. Of these forty-five per cent are Greek Orthodox and twenty-three per cent Roman Catholics. The latter became established during the Crusades and control many of the sacred places. About twenty percent are Uniates, an Oriental sect, which acknowledges the Pope, while retaining their own liturgical practices. Other Christian groups

include Armenians, Jacobites, Copts, Abyssinians, and Protestants. The Protestants are few in comparison, but influential owing to the missionary enterprises of the Church of England and American Protestantism. In schools like the University of Beirut and the Aleppo Junior College many leaders have been prepared for significant positions in the affairs of the Middle East.

The rich privilege of living at the American School of Oriental Research in Jerusalem and of studying at the beautiful and effective Oriental Museum nearby added greatly to the significance of numerous archaeological trips in Palestine and Transjordan. Space forbids any descriptions. The value of such study can add greatly to the enrichment of religious curricula, in our churches particularly as it recreates the backgrounds out of which ideas have developed.

Leaving Lebanon and Syria, and travelling across Turkey numerous periods of our religious history unfolded. Life in Istanbul,

however, brought sharply to the traveler's attention other problems in the current scene. There was a great contrast in some ways to the Arab world. Istanbul seemed European. Men and women associated freely together on the streets, in restaurants and in social events. The women were smartly dressed. Some were occupying important professional positions. Gone were the veils and the segregation. Here also was concern with political independence and national development. This time it was the problem of great neighbors to the North. From Istanbul, across Greece, and into Rome, there prevailed a dread of another war. A few months ago such an idea seemed fantastic. It still does.

When the pressure of modern tensions became too severe a strain it was a glorious privilege to retreat into the problems of life among the earlier Christians and to contemplate the leavening spirit of the rule of God. In spite of pagan forces this spirit has spread and remains to challenge the pagan movements of our age.

Religion in an Age of Science

L. HAROLD DEWOLF*

ONE hundred nine years ago Auguste Comte published his *Cours de philosophie positive*. In that work he sounded the death knell both of theology and of militarism. These are his words, in translation:

There can be no doubt that the development of the sciences, of industry, and even of the fine arts, was historically the principal, though latent cause, in the first instance, of the irretrievable decline of the theological and military system.

Comte's proclamation seems to have been premature. The military system is even more out of place in this age of science than Comte could have suspected in 1839, but it enshackles our world with more deadly grip than ever before. On the other hand, interest in God is still to be found in every land, and is, in fact, just now showing a marked increase everywhere. This rise in religious interest is by no means least where the sciences and arts are best known. Nor do the efforts of even such a powerful police state as the Soviet Union to supplant religion with an exclusively this-worldly and predominantly materialistic interest show much sign of success. Professor N. S. Timasheff of Fordham University, hardly a source of pro-Russian propaganda, tells in a recent symposium how the tide has swung so that in recent years the churches have gained rapidly, both in legal status and in attendance by all ages, throughout the Soviet Union.

Both Comte and Marx greatly underestimated the power of religion to survive in an age of science. Why? There were many

mistakes in the reasoning of both men. Time will not permit an analysis of them. We shall only examine two reasons why in this age of science religion is actually so prominent in the thoughts and hopes of mankind.

The first of these reasons is that the sciences do not, as was expected, refute, nor even weaken the grounds of an intelligent belief in God. Comte believed that the formulation of a causal law accurately describing regular sequences of phenomena was a sufficient and complete explanation of those phenomena and therefore made belief in God at once unnecessary and untenable. As if the discovery of the order in which God did things proved that He did not do them! To be sure, religious interpreters and their irreligious opponents have often confused religion itself with the language of an older cosmology in which it was formerly expressed. Theologians, like other men, even the scientists themselves, have had to learn the language of the new age. Some theologians, anxious to avoid the popular fallacy of supposing that the language of science was the only language of truth, have blundered into the worse fallacy of thinking the language of an older science a better medium for religious truth than the scientific language of their contemporaries.

Despite these errors, second thought shows that scientific advance has given more, not less reason to believe in a divine Purpose at work in the universe. An orderly world describable by rational formulas gives more evidence of a rational Cause than does a chaotic world of unpredictable mystery.

Many scientists do not agree with their distinguished colleagues, Sir Arthur Eddington and Pierre le Comte du Noüy, that recent science supports or proves a theistic view of the world, nor even with Sir James Jeans that recent trends in science have provided an

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increasingly favorable intellectual climate for such a view. But it can hardly be denied, at the very least, that contrary to Comte's announcement, such vast developments of scientific research and knowledge as he never dreamed of have left religious belief a wide open, intelligent and live option.

The other reason why the "irretrievable decline of the theological system" which Comte proclaimed with such assurance proved to be, not irretrievable but quite temporary, is that the sciences have failed to deliver some of the practical results which he confidently but unfairly expected of them. It will be recalled that in the name of advancing knowledge and culture Comte sounded the death knell not only of theology but also of militarism. Millions of men have shared his confidence that the advance of knowledge would banish such evils as war and hunger from the world. Yet despite the great advance of science, and in part because of that advance, it is doubtful whether there has ever been a time when so many millions of men have been so hungry as now, and certainly war has never before so seriously threatened the very existence of mankind.

Knowledge is power. Power may be used for good or ill. The mere increase of power does not guarantee the increase of well-being.

The achievements of natural science have amazed and benefited us all. Pure science has done much to banish superstition, enrich the imagination, discipline reason, increase the love of truth and foster the sense of human dignity. Applied science has added years to our lives and freed millions from the production of material goods for part or all of their lives so that the values of the spirit are at least within reach as never before. Science warms us and cools us, carries us everywhere at great speeds, and, through printing, teletype, radio and television, expands immeasurably the facilities for the extension of knowledge and mutual understanding.

But science has also brought us new temptations, problems and dangers. It increases so greatly the powers which money can buy

that it offers new temptation to a feverish scramble for wealth by individuals, special-interest groups and nations. And it has so increased man's range of destruction that today, as we hear illustrated lectures on Hiroshima and Bikini or read the *New Yorker* or *Saturday Review of Literature* we find ourselves again in the presence of the ancient Hebrew prophets of doom. The terrible developments of science have led the scientists of Oak Ridge to use many times, recently, the apocalyptic language long familiar to theologians. At such times we understand each other perfectly.

The scientists and all the rest of us face together the question, How may we have science the angel of truth and mercy, and avoid being crazed, depersonalized and burned alive by science the monstrous destroyer? The responsibility for solving this immediate and urgent problem rests with special weight upon every college and university.

Many thoughtful men have analyzed our present plight as due to a cultural lag in which the physical sciences have too far outstripped the social sciences. We have learned to split the atom, it is said, but we have not learned the techniques of living together. Hence the need is for more study of psychology, sociology, economics and government. Certainly there is much to commend this view. Not because the devotees of the social studies are less energetic or intelligent than chemists or biologists, but because human minds and institutions are vastly more complex and refractory objects of exact study than molecules or microbes, we do know much more about methods of controlling atoms and bacteria than we know about controlling prejudices and the aggressive tendencies of nations.

Yet there is good cause for suspicion that the increase of social techniques does not get to the heart of our problem. We do know how to make and remake prejudice and control vast social groups well enough so that a Hitler or Stalin can now control the very thoughts of millions to a degree never before possible. Thanks to the social sciences it is

now possible for men who have the knowledge and the instruments to select means for attaining any given social end with an accuracy hitherto unknown.

But, again, knowledge is power, and the power given by the study of man, as well as the power given by the study of atoms can be used for either good or ill.

The most acute problems of our world are not problems of choosing means. They are problems of choosing ends and being true to our choices. No people in the world has made up its mind whether in hours of crucial decision it would prefer to be strong or to be right; to be prosperous or to be just; to have greater national security now and less chance of world security soon or to have less national security for the sake of furthering eventual world security. Closely joined with these questions are ultimate inquiries about the kind of universe we live in and the meanings of human destiny. In an atomic age we ask with renewed urgency, Is there any victory worth the cost excepting victory won by and for intelligent good will? Is there any security for any man or nation save in the security of all? In the long run, are prosperity and material power more important, or the peace of mind which comes from disciplined humility, reverence and sacrificial service? Who is greater, Caesar or Jesus, Stalin or Gandhi? Indeed, which kind of power is really stronger?

The general uncertainty concerning these basic issues is reflected in the lack of unifying purpose in non-religious educational institutions. Few educators have made up their minds for what they are wishing to educate their students. Presumably it is to live more intelligently. But intelligently as to what? As to the choice of ends, or only as to the choice of means? Most professors would reject as primary purpose the mere teaching of youth to earn a better living. Their own choice of the teaching profession is a denial of that materialism. But few have gone far beyond the aim of superior training in their own specialized fields. The result is that the competitive voices of conflicting advertisers

outside is matched by the rival interests of specialized departments inside the university, which too often leave the graduate a mere connoisseur of knowledge whose own basic purposes in life are exactly as individualistic, provincial and fragmentary as are those of his uneducated contemporaries. The question, for what purpose are we educating, is inextricably bound up with the question, for what purpose are we living. This is the question at the bottom of all humanity's most acute problems. To help our students solve other problems intelligently, but not this one, is to arm them for greater folly.

Justice Robert Jackson declares,

It is one of the paradoxes of our time that modern society needs to fear little except men, and what is worse it needs to fear only the educated men. . . . The most serious crimes against civilization can be committed only by educated and technically competent people.

President Charles Seymour of Yale University, speaking at the inauguration of President Howard Jefferson at Clark University, said,

The greatest disappointment lies in the field of applied science, not from lack of accomplishment but from failure of purpose. Through scientific research and its application to habits of life, tremendous power has been produced; we have gained control of energy and built for our enjoyment and convenience a host of marvelous machines. But what does it profit the world in happiness, security or good-will? . . . A Frankenstein monster is almost loose. Salvation can come only from the discovery of new sources of spiritual strength, reinforced by a conscious appreciation of what will serve and what will endanger the true welfare of mankind.

An increasing number of universities are recognizing a responsibility for helping their own students grapple with this most basic of all practical problems. College after college and university after university have added departments of religion in the last five years, while some have re-organized their entire courses of instruction around acknowledged religious purposes. Religion is becoming central in the work of universities which hitherto have always been secular in purpose. Some

sixty state-supported colleges and universities now acknowledge their responsibility to see that maximum opportunity and encouragement are provided their students for the development of their religious life. The Hazen Foundation has been offering counseling aid to institutions interested in improving their religious services and during the past year has not been able to keep up with the demand for such aid, especially in large state universities, traditionally non-religious.

Some colleges have sought to solve the problem by introducing new courses on religion. Often it is carefully provided that such courses be restricted to objective historical and literary study. It is believed, quite reasonably, that students who study political and economic institutions and the secular literature of the world should also be permitted, or even required, to study the institutions and literature of the world's great religions. Such courses may make a significant cultural contribution.

But like mathematics and football, religion has its own skills and disciplines which are not learned by reading the history of it. If you are going to gain the kind of consecrated devotion to the good which this present world needs, you have to take sides and make commitments which are costly. The president of Hunter College, Dr. George N. Shuster, speaking to the American Council on Education at Princeton, in 1944, said,

You do not achieve a measure of holiness by reason of your social environment or your biological heritage. You succeed by dint of sackcloth and ashes, and they are not contained in reading another book. They are really a good deal tougher than a chapter of Whitehead.

These "tougher" lessons of religious life commitment are not to be learned by a course of study or two tacked on to a curriculum otherwise unchanged. If a college or university is to do its full part toward the solution of the world's basic problems, two other steps must be taken.

One thing needful is a fundamental reconstruction of the whole curriculum, by democratic processes of faculty study and action,

with a view to making the problem of ends central. Few curricula, even in church-related colleges, are so organized now. No outsider can tell a faculty how to do this necessary work. The counsellors of the Hazen Foundation can give invaluable aid. But until the members of a faculty have grappled with the basic moral and religious problems which so urgently confront our world, no formal change will accomplish much. When they have grappled with these problems they will be better able to reconstruct their own program than would anyone less familiar with their traditions and resources and free from their special responsibilities. Their basic problem, like their students', and like the world's, is much harder than "reading another book."

The other necessary step is to establish, in the life of the school, a vital religious fellowship. Religion is a profoundly social experience. It can be neither learned nor expressed in solitary thought or action. Many thoughtful students, of all religious faiths and of none, have been complaining of a peculiar loneliness. They have social activities and friends aplenty, but principally at superficial levels. The sharing of their deepest concerns in a fellowship which will express and develop their highest aspirations and most mature sense of responsibility to God and mankind is rarely experienced by American students. College and university faculties cannot escape the responsibility for directing, as well as imparting, the knowledge which can either destroy or save mankind.

The times require that religious faith be enlarged with the catholicity of broad cultural studies and that men of faith be familiar with techniques taught by the physical and social sciences. On the other hand, if man is to survive and advance toward the only goal worthy of so costly a life as this, namely the universal reign of divine justice, love and peace, man's knowledge must be undergirded by commitment of his will to God's will in that reverence which alone is the beginning of wisdom.

Paul's Missionary Message

PAUL E. DAVIES*

THE student of the New Testament usually raises more questions than he can answer, and at many points the silence of early Christian literature is baffling to the inquiring mind. Our question, What were the character and content of Paul's missionary preaching? can hope for no easy, ready-made answer, because in the first place Paul's own letters were addressed to converted men, individuals and church groups, and they do not pretend to approach the unconverted. In the second place, the speeches of Paul in Acts are not *verbatim* reports of what he said; they are at best re-creations by Luke of what he thought fitted the occasion, or of scant traditions or memories of what was said on such occasions. Yet the question calls for an answer, for this activity of Paul in missionary preaching stands out as of prime importance in the establishment of the Gentile Church of the first century; and out of this activity Paul forged the ideas of his epistles to the churches. The question of the character of Paul's missionary preaching will not go down, for we detect in the New Testament record evidence of surprising results from that preaching, not only in the many churches established but also in a remarkable type of religious experience accompanying that preaching.

We are not attempting here to give final answers, neither is it our purpose to make a full reconstruction or outline of Paul's missionary message.¹ We can make some emphases long neglected, and we can suggest a new synthesis of some well-known facts. Above all, we seek to understand Paul's preaching as in some measure *adequate* to the results achieved. Paul made a stir wherever he preached; men hated him and were stirred to

mob-action; others in great numbers believed upon his preaching.

We of course are not wholly at loss for data on which to base an inquiry. The Acts account of Paul's missionary labors can be used if we make allowance for Luke's method of reporting speeches and also Luke's remoteness in time of writing from these preaching occasions. Paul's letters are almost direct evidence, for the letter-writer was also the missionary preacher, and furthermore the churches addressed were generally the immediate outcome of evangelization. Even when Paul addressed churches which he had not evangelized, at Rome and at Colossae, the connection of the evangelist and the letter writer was immediate in his own person. In the use of these sources we must recognize Paul's letters as primary and bring the evidence of Acts to the standard of Paul's own writing.

In Acts Luke speaks most frequently of Paul as preaching or proclaiming "the Word" with such variations as proclaiming "the way of salvation" or preaching "Jesus and the resurrection" or preaching "in the name of Jesus" or "preaching the Kingdom." The longest speech of Paul in Acts was given in the synagogue at Antioch in Pisidia where Paul reviewed the history of Israel to show how God had led his people and chosen leaders for them and had finally raised up a Saviour, Jesus, in the time of John the Baptist. Yet the rulers of Israel had asked Pilate to slay him. His resurrection from the dead was the fulfillment of Old Testament passages. Even though this risen one brought remission of sins and justification, yet the Jews rejected him. The speech parallels Peter's speech in Acts 2 in its Old Testament reference, uses the same passage in the psalm about God's not letting his Holy One to see corruption. There is a suggestion of justification by faith

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(13: 39) without the Pauline emphasis on salvation by faith. As it stands, it does not accord with the stress on faith in Paul's epistle to these same Galatians.

The next speech in Acts at Lystra is taken up with natural theology, the God of creation and providence. It is similar to the address of Paul in the Areopagus in this emphasis on natural revelation, but in Athens Paul goes on to what is like a Stoic pantheism. Finally Paul calls on them to reject idolatry and to repent in the light of the judgment day when Christ, whom God had raised, would judge all men. At two points this Areopagus speech touches what we know of Paul's message in his letters: Romans 1:18 ff. brings in God's revelation in the natural order, and then again, Paul does persistently stress the impending judgment.

Paul's speech to the elders at Miletus is to a group already nurtured in the Christian faith, but it does look back on Paul's work of missionary preaching: "I shrank not from . . . testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus Christ." Paul says he had preached to them the kingdom, supporting himself by the work of his own hands. We catch this last note in Paul's own letters.

It should also be noted that his work of preaching in Acts is accompanied by supernatural manifestations, the gift of the Spirit, speaking with tongues and prophecy, signs and wonders done by the hands of the apostolic company, Paul and Barnabas.

We should also note that Luke glosses over Paul's most distinctive position with regard to the Mosaic Law. In Acts Paul receives the full sanction of the Jerusalem Church; he on his part promulgates the Jerusalem decrees setting up a minimum law for the Gentiles; he finally returns to Jerusalem with a gift, and they try to "whitewash" him by the performance of a vow in the Temple.

In general we can say that the speeches in Acts point to a varied approach by Paul, to the Jews along one line with special reference to the Old Testament, to the Gentiles along

the line of natural revelation. The body of the speeches contains a few Pauline elements mixed with primitive community terms. But the speeches of Acts would give almost no inkling of the distinctive character of the individual churches founded as a result of this evangelization. We would guess nothing of the legalistic controversy in Galatia and Paul's emphasis in his letter on salvation by faith. The upsurge of eschatological expectation in *Thessalonica* finds no preparation in the brief summaries of the message in Acts at the time of the establishment of that church. And we could not guess at the lively and interesting character of the gifted church at *Corinth* from Luke's sober account of Paul's bold preaching.

When we consider the letters of Paul, we are on surer ground, for they were written by the missionary evangelist himself, to the very people who were evangelized, and the content of these letters rests squarely upon all this work of missionary preaching. Part of the evidence in the letters is indirect. The prefaces to Romans and Galatians very probably contain summary statements of Paul's preaching message. Other sections where the question-and-answer method governs the material could very easily go back to the rough-and-tumble debate of the market place or synagogue where Paul preached. At other points the note of personal religion creeps into Paul's writings as in Romans 5: "We have peace with God," and Romans 8: "We know that God works with those who love him"; "Who shall separate us from the love of Christ?" These passages, rich with personal feeling, may well have been used in preaching to give a warm compelling force to the message.

This personal quality of the message would parallel Paul's warmly personal, even intimate, attitude toward the people evangelized. In Galatians he thinks of them with all the tender solicitude of a mother. In I Thessalonians he says, "We were gentle in the midst of you, as when a nurse cherisheth her own children; even so, being affectionately desirous of you, we were well pleased to impart unto you, not

the gospel of God only, but also our own souls, because ye were become very dear to us." Then in this same passage and in the same spirit of personal sacrifice Paul goes on to say to the Thessalonians: "Working night and day, that we might not burden any of you, we preached unto you the gospel of God." (Paul felt that his policy of self-support was vitally important to the preaching of a disinterested gospel.) Then Paul cites his righteous, holy, and unblamable behavior toward the believers, for he seemed to consider his conduct a part of his message. Elsewhere with the same readiness to use the whole self in proclaiming the Gospel, Paul says, "The things which ye both learned and received and heard and saw in me, these things do" (Phil. 4:9). For him preaching was no compartmentalized, formal activity: it was the whole man in service of the Gospel. As he says in Philippians: "Christ shall be magnified in my body, whether by life, or by death."

At the same time Paul was sure that his preaching message had a very definite and clear-cut content, so definite that anyone who deviated from it had not another gospel of the same order, but an entirely different gospel. He spoke of it as "my gospel." He presented before the Jerusalem authorities the gospel which he had been preaching among the Gentiles. The unique fashion in which he referred to the gospel as "the power of God," etc. points to a definite and easily recognized content and message.

The direct references to the contents of Paul's missionary message are few and scattered. In II Thessalonians 2:5 after referring to the coming of the Lord, the falling away, and the appearance of the man of sin, he wrote, "Remember ye not, that, when I was yet with you, I told you these things?" The Epistle to the Galatians clearly referred to the message preached: "O foolish Galatians, who did bewitch you, before whose eyes Jesus Christ was openly set forth crucified?" (3:1). The Corinthian correspondence carries more allusions to the preaching message: "For the

word of the cross is to them that perish foolishness; but unto us who are saved it is the power of God" (I Cor. 1:18ff); "We preach Christ crucified," etc. Paul is clearly referring to the first evangelistic contact in 2:1ff: "And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified." I Corinthians 15:1ff. contains the clearest statement of his gospel: "Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved, . . . For I delivered unto you first of all that which also I received: that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures; and that he appeared to Cephas, etc." Then again II Corinthians 4:5: "For we preach not ourselves, but Christ Jesus as Lord." When in II Corinthians 5:18, 19 Paul acknowledges that he has received the ministry of reconciliation, he goes on to define its content: "God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses." (See also Romans 4:25; 10:9.)

Using such direct and indirect bits of evidence C. H. Dodd has outlined Paul's preaching message (*The Apostolic Preaching*, p. 18) as follows:

1. The prophecies are fulfilled, and the new age is inaugurated by the coming of Christ.
2. He was born of the seed of David.
3. He died according to the Scriptures, to deliver us out of the present evil age.
4. He was buried.
5. He rose on the third day according to the Scriptures.
6. He is exalted at the right hand of God as Son of God and Lord of quick and dead.
7. He will come again as judge and savior of men.

C. H. Dodd finds three points at which the

preaching of Paul goes beyond the Jerusalem kerugma of Acts:

1. Jesus as the Son of God.
2. Christ dying for our sins.
3. Christ interceding for us.

Dodd is well aware of the possibility that Paul's preaching message contained more than these items.

J. Weiss (*The History of Primitive Christianity*) in an interesting chapter on the "Leading Ideas of Paul's Missionary Preaching," is convinced that Paul would adopt different emphases in preaching to Jews and to Gentiles. To the Jews Paul would bring the shuddering anticipation of the end and the judgment, the call to repentance. For such Jewish ears the cross and death of Christ were a scandal, and yet Paul seems to have placed this point paradoxically at the center of his message. The appeal to the Old Testament and to the faith of Abraham would be suited to this Jewish audience. As for the Law, Paul seems to have occupied an equivocal position.

On the point of Gentile preaching J. Weiss finds some common ground with synagogue preaching to Jews and proselytes. Gentile preaching would include Jewish monotheism and the use of the Old Testament. For its invective against idols (and there is plenty of evidence that Paul called men from idol-worship) there was already at hand Jewish propaganda on the absurdity of idols as in Isaiah and the Wisdom of Solomon. Some echo of this may be in Romans 1:18-23. What concessions would Paul make in order to come in contact with his Gentile hearers? In Acts Paul seems to adopt a conciliatory attitude in the Areopagus speech. Weiss thinks Paul did take over a few items from the Hellenistic Enlightenment, but that in the main Paul refused to offer a rational support and argument for his message. He relied for his effectiveness more on the power of a convinced personality.

We cannot rule out the possibility of variation in Paul's message to different groups. His letters show a surprising variation in

content. In the condemnation of idols and in the consideration of the place of the Mosaic Law there would be an obvious shift with his audience. But just as Paul uses Old Testament passages in writing to the Romans, more than half of whom may have been Gentiles, so in all probability Paul would use the basic vocabulary of his Jewish heritage in all his preaching; what other adequate terms did he have to body forth the fact of Christ? After all Jesus came to him in a Jewish tradition, and Paul himself was a Jew! If on occasion there was a borrowing of Hellenistic terms for preaching, Paul would find them ready-made for him in hellenistic Judaism.

Yet in one particular the audiences involved should be accounted a controlling factor in the content of his preaching. Paul preached in the Diaspora, that is, at a distance from the original Palestinian scene. Some word would spread concerning Jesus and his work, but this Diaspora preaching would surely be under the necessity of giving the facts of Jesus' life and ministry in order to identify the chief character. To be sure, Paul's letters have a very minimum of reference to the earthly life and a maximum stress on the resurrected and exalted life of Christ. He rather assumes that his readers will know the historical basis of this exalted life, for they are converts. But he can assume such knowledge in all probability because his missionary message to these Diaspora Jews, proselytes, and God-fearers has already contained a basic summary of the facts of who Jesus was, what he did and taught, the kind of a summary Peter in Acts gives to a Gentile, Cornelius (10:38-40), material of the sort we find in the preface to Romans. Paul would feel the necessity of giving an adequate historical basis for the glorious Christ of his experience, and he would therefore dwell upon the power and authority of the historic Jesus.

Paul would also be under the necessity of explaining his own connection with this Jesus-tradition; and there is no reason to suppose that he left out of his preaching some stories of his own conversion and of his own relation

to this exalted Christ. Paul's own references to this experience are very brief as when in Galatians he wrote, "It pleased God to reveal his Son in me," and he may not have gone into the marvellous detail of the three conversion accounts in Acts. But under various forms this story would appear in his preaching, as we see it in II Corinthians 4:6: Seeing it is God, that said, "Light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Paul's bearers would respond with alacrity to this language of personal experience.

At this point in our inquiry concerning Paul's missionary message we raise the question whether students of Paul have always taken into full account the character of the churches established, and the type of religious experience created by this preaching. We rightly work back from result to cause. Paul's letters were addressed to churches, and at the same time they reflect the character and temper of those church groups created under the stimulus of Paul's preaching. In I and II Thessalonians we have Paul's response to their situation almost immediately after their evangelization, and so these letters reflect Paul's main evangelistic emphasis without other complications and extraneous developments. The Thessalonians were greatly disturbed over speculations concerning the end, its character and the events that led up to the end. Some have died before the end; what is their fate? Some have quit work expecting the end; what of them? It is fair to make the deduction that Paul's original preaching there was eschatological in emphasis, that Paul preached the near approach of the Last Day, the coming of the Lord, the dread judgment. In the light of this prospect Paul called upon men to repent and be saved—he preached for a verdict in the light of judgment right at hand. This sense of impending doom and judgment would lend a very vivid quality to his preaching and help us to understand how men were moved under the impact of his words.

The fact is that we find this eschatological

note in the rest of Paul's letters even as late as Philippians where he writes: "The Lord is at hand" (4:5). So also Romans 13:12, "The day is at hand." It is not introduced as a new factor in their thinking, but it is presumably a part of their Christian furnishing from the time of conversion. We can therefore think that Paul's message had regularly this eschatological note with its vivid challenge in the light of judgment.

In Paul's letter to the Galatians there is the close tie of evangelist and his converts for whom he is very zealous, and Paul does hark back to the hour of their conversion. But another factor has been intruded into the situation by the coming of the Judaizers. Thus the church situation in Galatia as the reflection of Paul's preaching is somewhat clouded. We do feel the warm personal ties established at the time of conversion, and Paul does refer to their sense of rare good fortune in receiving the gospel. But the central section, after Paul's defence of his own apostleship, is taken up with an explanation of how faith has superseded the Mosaic Law as the way to salvation. Are we to infer that Paul had originally dwelt on faith and Law in his first preaching? Is it not more reasonable to conclude from the large emphasis in the epistle that Paul in his preaching had *not* made clear the finality of faith over law, or that Paul in his own thinking was at the point of working out his full position in relation to the Jewish Law? If Paul had made it clear, then he would not have to go into the full argument in the Epistle. That it formed a part of his missionary preaching from this point forward would appear from the full-scale argument in the Epistle to the Romans.

This method of reading back from the church to the message of its founder is put to a full test in the Corinthian correspondence. The question they asked Paul concerning idol-meat was the direct outcome of his teaching. The independence of women in the Corinthian church reflects his teaching on Christian liberty and individualism. But the outburst

of enthusiasm over the charismatic gifts—can this be traced to Paul's preaching? We always remember Corinth for the gift of tongues. Is Paul responsible for this?

The possibility of this becomes evident when we read Paul's own description of a church gathering into which an unbeliever comes: "If therefore the whole church be assembled together and all speak with tongues, and there come in men unlearned and unbelieving, will they not say that ye are mad? But if all prophesy, and there come in one unbelieving or unlearned, he is reproved by all, he is judged by all; the secrets of his heart are made manifest; and so he will fall down on his face and worship God, declaring that God is among you indeed" (I Cor. 14:23-25). There you have a situation surcharged with tension and religious feeling. Paul in this instance may not be putting himself in the place of the "tongue," but surely he would think of himself as a gifted prophet who brings the unbeliever to his knees in recognition of the work of God. Surely this is a recollection of an actual preaching situation in which the Spirit's power was displayed. (See also Romans 1:11.)

Of course the fact is that Paul acknowledges (14:18) that he speaks with tongues more than all of them, but he prefers the intelligible utterance of an inspired prophet's message. We can make the easy deduction that this element of spiritual gifts played its part in the work of the founding of this church. The Acts account from Pentecost forward would bear out the presence of this element in the evangelistic work of the leaders.

This brings us to consider the relation of these psychic or supernatural gifts to Paul's preaching. The Book of Acts gives outspoken evidence here: at Iconium Paul and Barnabas spoke "boldly in the Lord, who bare witness unto the word of his grace, granting signs and wonders to be done by their hands" (14:3). At Ephesus Paul directed the twelve followers of the Baptist to believe on Jesus, and when he laid his hands on them they received the Spirit, spoke with tongues, and prophesied.

Part of this emphasis on miracle may be attributed to Luke's love of the miraculous.

But there is plenty of evidence in Paul's own letters that for Paul preaching provided an opportunity for the demonstration of the Spirit's power. The speaker himself enjoys a divine illumination: for who knows the things of God, says Paul, save the Spirit of God? And Paul speaks forth these things "not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual words" (I Cor. 2:13). Paul was always aware that it was God that worked mightily in him, and to the Romans Paul cited the record: "For I will not dare to speak of any things save those which Christ wrought through me, for the obedience of the Gentiles, by word and deed, in the power of signs and wonders, in the power of the Holy Spirit; so that from Jerusalem, and round about even unto Illyricum, I have fully preached the gospel of Christ" (15:18, 19). (See also I Thess. 1:5.)

These signs and wonders connected with Paul's preaching were presumably wrought in the auditors, and point to the work of God in the believer. Have we always given due weight to the concomitant work of God in the believer in this preaching of Paul? I never read the third chapter of Galatians without remarking on the unusual accompaniments connected with Paul's evangelization: "Received ye the Spirit by the works of the law, or by the hearing of faith? . . . having begun in the Spirit are ye now perfected in the flesh? . . . He therefore that supplieth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?" Paul shows the same confidence in God's work in conversion when he writes to the Philippians that he is sure that he who began a good work in them will perfect it until the day of Jesus Christ (1:6).

To put the matter in the boldest terms—Paul seems to have figured the power of God in the total preaching situation, and the full success of his missionary preaching cannot be understood apart from God's working in the

believer with its psychic, miraculous, charismatic effects. This, Paul tells the Thessalonians, was the pattern of their conversion: "When ye received from us the word of the message, even the word of God, ye accepted it not as the word of men, but, as it is in truth, the word of God, which also worketh in you that believe" (I Thess. 2:13).

Paul would preach in full confidence in this hidden working of the Spirit in men, and he boldly asserts, "I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth" (Rom. 1:16); "The word of the cross is to them that perish foolishness; but unto us who are saved it is the power of God" (I Cor. 1:18); "It was God's good pleasure through the foolishness of the preaching (the message preached) to save them that believe" (I Cor. 1:21). In other words, gospel preaching was not a solitary performance by which the preacher gave words to the facts bearing on Christ and his saving work. It was, in the fullest, truest sense, a double activity of which the words of the preacher were the lesser part, and in which the action of the Spirit in the believer became evident in phenomena distinctive enough to mark it off as a special event, a coming-to-believe, with miraculous accompaniments. J. Weiss has put it thus, "The missionary sermon was meant not only to give instruction, to create a conviction, but was a means of preparing the way for the supernatural working of God."²

If this supernatural accompaniment was

the coefficient of Paul's preaching, we can more easily understand how Paul would turn away from a rationalistic explanation of his gospel, the wisdom of the wise, to the simple proclamation of the Cross. So their faith would stand not in the wisdom of men but in the power of God.

This circumstance would also explain Paul's emphasis on the call of God to men, for it was not of man's preaching but it came about by the hidden action of the Spirit that certain ones believed.

It also explains the definiteness of their conversion. How often the aorist tense is used of men's believing as of a single action: "came to have faith." In I Corinthians 15 Paul cited his message and then said, "So we preach (present tense) and so ye believed (aorist tense)." Things happened in the hour of conversion, so definite and so startling, that the believer was given absolute assurance of his salvation: "Now he that establisheth us with you in Christ, and anointed us, is God; who also sealed us, and gave us the earnest of the Spirit in our hearts" (II Cor. 1:21,22). We can give no adequate account of the success of Paul's missionary preaching apart from the accompanying work of the Spirit in the believer.

REFERENCES

1. For a reconstruction of Paul's message see Clarence T. Craig, *The Beginning of Christianity*. Nashville: Abingdon-Cokesbury Press. 1943. Pp. 234, 235.
2. *The History of Primitive Christianity*, p. 250.

Theological Exegesis

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THE ninth edition of Liddell and Scott's *Greek-English Lexicon* defines the Greek word "exegesis" to mean either (1) "statement," "narrative," or (2) "explanation," "interpretation." In the second unabridged edition of Webster's *New International Dictionary* the English word "exegesis" is defined as "exposition; esp., a critical explanation of a text or portion of Scripture; also, an explanatory note." Thus the English word continues the second meaning of its Greek ancestor, and we may say that the task of exegesis is to determine and state as accurately as possible the meaning of some document or part thereof.

The purpose of exegesis is thus to explain, not to distort or to conceal or to add; it is to let the original writer speak clearly through the modern interpreter, and not to make him say what he did not mean to say.

If this is true, is there any reason or justification for speaking of "theological" exegesis? Exegesis is exegesis; it is clear and complete explanation; to introduce the adjective may seem either to be unnecessary or to betray bias.

The use of the adjective finds partial justification as a corrective. Consider the definition of "exegesis" quoted from Webster's *Dictionary*. It speaks of "a *critical* explanation" (*italics added*). This adjective "critical" may give, and certainly does give to many, the impression of a detached, neutral, and rigidly intellectual consideration of a text or question. It often involves in practice a personal aloofness of the interpreter from the message which dominates the writing under study. It easily leads to a type of judgment which not only looks askance at emotional and imaginative factors but also fails to reflect

the document's earnest challenge to personal decision and response. Moreover, the word "critical" may suggest the sovereign competence of the human mind to grasp and judge the things in question, and it may actually foster the impression that the central content in the biblical writings is human experience and human achievement.

In other words, exegesis is often given too narrow a meaning. Let us agree once for all on the right and need of historical study. No one can read and understand ancient documents without pursuing or at least using the results of textual, linguistic, literary, archaeological, cultural, cultic, psychological, and other studies which help to throw light upon the writings of Scripture.

Let us also agree that we are seeking to find the original and literal meaning of these documents. We desire to learn exactly what their authors wanted to say. Hence we have no interest in allegorical interpretations which the authors did not have in mind, nor in exegetical work are we directly concerned with modern applications which go beyond the outlook and purpose of those writers.

Exegesis is a historical discipline, and the exegete must use every tool which historical study provides. Where the data do not yield a neat systematic teaching or system, he must not force the material into a scheme of false simplicity. Where he is baffled, he must not claim to be wiser than his grasp warrants. Honesty, humility, technical competence, diligence, and respect for historical data and tools must characterize all his work. Since he wants to find out what the writer of a work meant, he sets each word, sentence, or passage in the context of the writing in which it was first set down, and he places that document in the larger context of the historical situation in which it was produced and first read. But I submit that such historical study requires

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the inclusion of the focal factor indicated by the expression "theological exegesis."

By this term "theological exegesis" I do not mean an interpretation of Scripture controlled by church creed or confession. To bring the interpretation under the domination of any church confession can easily force the writing to say what it did not originally say. Our purpose is to find out what the writing meant; we intend to let it say what its author wanted us to hear. Conformity to a post-biblical creed cannot be the standard and test of true exegesis.

Nor does "theological exegesis" refer simply to an interpretation which is given by a sensitive and congenial spirit. To be sure, this sensitive spirit is required. We know that the student of poetry and drama must have sympathy and imagination in order to interpret what he reads. In the realm of religion, where the vastness and mystery of the field and the inescapably personal nature of the theme are at a maximum, the need of personal awareness of the religious issues should be clear. We cannot expect a spiritually dull or cynical person to prove competent as an interpreter of the Bible. Factual knowledge and technical competence in historical study must be coupled with alert and responsive sympathy. The need of a congenial spirit, however, is not the subject of the present article.

What, then, do I mean by "theological exegesis"? Two things. In the first place, since the Bible deals with religious truth so crucial in importance and so urgent in challenge, and since there is no objective canon by which to judge the validity of Scriptural content, the interpreter is left without objective criteria to use in grasping and presenting the meaning of these writings in fair and accurate perspective, and therefore he must consciously or unconsciously bring into play his personal attitude in these matters. He should do so consciously and thoughtfully. When he does so, he is a theologian, and his interpretation is theological exegesis. The biblical message speaks concerning the ul-

timate issues of faith and life; for these no objective canon of accurate interpretation and presentation exists; personal position will inevitably affect the explanation; the theological activity which results from frank facing of these facts has its place in the interpretation of the biblical writings; theological exegesis is therefore a necessity.

In the second place, theological exegesis is the presentation of the meaning of the biblical writings or of portions of those writings in the context of divine revelation. To explain them as a record of man's doings and ideas is to reject the basic conviction on which they rest. It is to interpret them in an atmosphere and with presuppositions which flatly contradict what they say. It is to neglect the reason they were written.

The interpretation of biblical history and documents which is true to the intent of the writers will make us feel their central conviction that history is the scene of God's action, that life is under God's will, and that ideas are true and important only as they are inspired of God and lead men to know and worship him. We lose the biblical accent unless God is the central figure, the moving power, the object of attention and reverence. The biblical writers interpret individual lives and group situations in the light of God's will and purpose. They set the stage of history at which they stand in the ongoing work of the Lord of history.

Any presentation of the biblical writings which can lay claim to success and completeness must get past the linguistic, literary, and historical data; it must give a vivid sense of the reality and working of God; it must provide a perspective for the individual writer or generation in the wider sweep of God's purpose. Much of what passes for exegesis is but the foundation and scaffolding for the essential job. It may even be a busyness which evades the real task. To deal seriously with the Bible we must speak of God, his Lordship, his working in history, his purpose, his dealing with human individuals and groups. Nothing less than this is true and full exegesis

of these writings. And this is theological exegesis.

To give some indication of what this means let us take as an example the opening verses of the Gospel of Mark. At the very beginning we find the clue to the entire Gospel: "The beginning of the Gospel of Jesus Christ, (Son of God)." Mark is not a biography; it is not even a biography of the unique figure of human history. It is a Gospel; it tells what God has done to help men in their spiritual need; it contains a message which calls for faith and gives men life and hope. It would be a complete perversion to think of this message as a human discovery or achievement; in Mark and in all other New Testament books the Gospel is a thrilling message which gives joy precisely because it is a message of what God has done through Jesus Christ. Every event and teaching in this Gospel must therefore be understood in the light of this controlling outlook.

Form Criticism has taught us to see that single units of tradition circulated at first without being firmly embedded in a fixed outline of the life of Jesus. But it has blinded us to the essential truth if it has led us to think that any one of these single units was ever preserved or used outside of the frame of reference of God's work in Christ. Whoever interprets Mark as an expression of merely human ideas and actions may argue, if he will, that he knows better than Mark the truth about life, but he cannot successfully contend that he is an exegete when he deals thus with this Gospel. For Mark has to do with the story of what God did for men in Jesus Christ, and the interpretation must start and continue with this guiding clue, which the Gospel itself gives and the story itself supports.

We may follow this clue into the first paragraph, chapter 1:2-8. We immediately gain a sense of the past working of God. The word "prophet" (v. 2) and the reference to John the Baptist's clothing (v. 6) recall former spokesmen for God, especially Elijah, and indicate that John is important in that he too is a spokesman for God. His background and

psychological type are of minor significance. The only thing which really counts is that he speaks for God and that he points to a Greater One who will act in a unique and decisive way. If we were to talk not about God, but about John's idea of God, we would miss Mark's point. John carries forward a past divine action which is coming to a climax in his successor's work.

This past working of God introduces the idea of divine revelation and its record in authoritative Scripture. The words "It is written" remind us of the revelation and introduce a quotation of that Scripture (v. 2f.). The fact of divine purpose is involved; this past utterance now finds its fulfillment; what God formerly promised is now coming to realization, and John points to the imminence of that realization. All of this process of divine revelation, promise, and realization is connected with the chosen people of Israel, as the reference to the people of Judea and Jerusalem implies.

The passage deals not with autonomous culture but with sin, repentance, baptism, and the need and promise of the Holy Spirit. It deals with human life in its relation to God, and exegesis must keep that relation to God prominent in the presentation of what the passage says. If anyone objects that God is a debatable factor in our day, the answer is that such a statement reveals the bias of the interpreter and is utterly false to the Gospel of Mark, in which God is taken as the axiom and determiner of the entire story. Only he who gives a sense of the powerful working of God is doing justice to this passage.

But God is here the axiom rather than the immediately noticed actor. The story itself is to focus on Jesus Christ, as we were told in v. 1. Before he appears on the scene, we know that he is the key figure of history. The O. T. pointed forward to him; as "Christ" he is the fulfillment of the messianic expectation; John the Baptist was sent by God to prepare the way for him. He is superior to John both in power and in worth. He will give to men the blessing that is of divine origin, the

Holy Spirit. Certainly such a gift is not to be expected of any human being. In other words, Mark forces us to recognize that he holds a high Christology; whether or not the words "Son of God" are part of the original text of v. 1 (the manuscript evidence makes this doubtful), they correctly represent the position of Mark, who elsewhere includes references to Jesus as God's "beloved Son" (1:11) and as "the Holy One of God" (1:27), and reaches a climax in the witness of the centurion: "Truly this man was God's Son" (15:39).

It may be said, and often is said, that Mark holds only an adoptionist Christology: God adopted a good man and appointed him or made him his Son. This is not sound exegesis. It is forced to interpret Mk. 1:11 to mean: "You never before were my Son, but beginning now you are." Moreover, the adoptionist view contradicts the exegetical result of a study of v. 3. Here the word "Lord," which in the Greek *O. T.* is the translation of "Yahweh," is used with obvious reference to Jesus. Now one may argue that Mark here takes an *O. T.* verse referring to God and applies it to a mere man, but this is not convincing. The use of Is. 40:3 with reference to Jesus is rather a clear indication that Mark links Jesus with God in a unique way. The quotation of Isaiah 40:3 is a barrier to the adoptionist interpretation of the opening paragraphs of Mark.

Furthermore, the reference to the baptism with the Holy Spirit (v. 8) is a forward look to the apostolic age, in which the Spirit plays a prominent rôle. This implies the resurrection and the ongoing power and work of the living

Christ, for Mark here points to a work of Christ which does not yet occur in the ministry of Jesus; he obviously looks to the post-resurrection period for the greater work which John's successor is to do. Thus from this brief opening paragraph of Mark we come to the gospel story with a rich theological context of revelation, chosen people, prophecy, Scripture, sin, repentance, baptism, fresh divine action in history through John and then through the unique Lord vitally linked with God, and finally the unique one's divine gift of the Holy Spirit.

The demand for theological exegesis is a demand that we take seriously these things which were basic for Mark and gave him his reason for writing. No one wishes to exclude the most thorough textual, linguistic, literary, social, and historical research; we rather need it to further clear and adequate interpretation. But in our interpretation the rich theological context of the gospel story, the deep theological roots of the Gospel of Mark, must receive the controlling place which they indubitably had for the gospel writer. True exegesis of Mark must focus, not on man's ideas and efforts, but on the divine work of God through Christ; and it must give this focus in a way which makes us feel the moving power of Mark's underlying Christian faith and the solid Christian conviction which lives in his every thought. Thus to grasp the meaning of the book and present it with challenging persuasive power in the context of the divine revelation and working—this is true and adequate biblical exegesis; this is what I mean by theological exegesis.

Research Abstracts

ARCHEOLOGY

JACK FINEGAN

Pacific School of Religion

Abbreviations: AJA, *American Journal of Archaeology*; BA, *The Biblical Archaeologist*; BASOR, *Bulletin of the American Schools of Oriental Research*; JAOS, *Journal of the American Oriental Society*.

1. Biblical Archeology

G. Ernest Wright, "The Present State of Biblical Archeology," in Harold R. Willoughby, ed., *The Study of the Bible Today and Tomorrow*, 1947, pp. 74-97, and in BA X, 1 (Feb. 1947), pp. 7-24.

This is an evaluation of the status, contributions and next tasks of Biblical archeology. Notable progress is registered in topography and linguistics, but the writing of lexicons, grammars, and commentaries has not kept pace with research. In the study of biblical history, archeology has led to increased confidence in the substantial reliability of the scriptural records. The patriarchal narratives fit into the West Semitic world of the first half of the second millennium B.C.; the historicity of the main wave of Hebrew conquest of Canaan in the thirteenth century B.C. is substantiated; and the lists of tribal cities, including levitical cities, in Joshua 15-21 are of early origin rather than being late priestly idealizations. In the investigation of biblical religion, archeology has revealed that it was an over-simplification to picture a direct-line evolution from animism in patriarchal times, through henotheism, to monotheism which was only achieved in the sixth and fifth centuries. Throughout the Near East, religion was far removed from animism by patriarchal times; even in the great polytheisms, the gods had no geographical limitations; and the religion of the Hebrews even in pre-prophetic times had little in common with Canaanite religion as known, for example, at Ugarit. Future tasks of biblical archeology include: training of teachers; study of the conceptual life of ancient man; and excavations of new sites including ones related to the New Testament.

2. Sinai

W. F. Albright, "Exploring in Sinai with the University of California African Expedition," in BASOR 109 (Feb. 1948), pp. 5-20.

At er-Rawafi' on the Wadi el-'Arish (biblical "Valley of Egypt"), Palaeolithic artifacts were found, of Acheuleo-Lavalloisian type, antedating the period of the cave-men of Mount Carmel. Near Merkhah, some

five miles south of Abu Zeneimeh, an Egyptian settlement of the fifteenth century B.C. was located, which had served as embarkation point for the expeditions which came across the Red Sea to mine turquoise in Serabit el-Khadem. The site is near the present edge of the Red Sea, and shows that the shore line of that Sea has not changed appreciably in the past 3500 years. Taken together with the identification of Raamses with Tanis, Succoth and Pithom with Tell el-Maskhutah and Tell Ertabeh, and the location of Pi-hahiroth not far from modern Qantarrah, this points to the conclusion that the Exodus was not across the Red Sea in the south but across the Sea of Reeds in the north. The proto-Sinaitic inscriptions of Serabit el-Khadem were studied further and dated around 1500 B.C., contemporaneous with the port at Merkhah. The authors of the inscriptions were captives or laborers levied from Canaan.

3. Syria

W. F. Albright, "The Phoenician Inscriptions of the Tenth Century B.C. from Byblus," in JAOS 67 (1947), pp. 153-160.

The sarcophagus of Ahiiram, king of Byblus, formerly dated in the thirteenth century B.C., is now recognized to belong to a time about 1000 B.C. This and other Byblian inscriptions of the tenth century are translated, and a list of eighteen kings of Byblus is given, with approximate dates from 1075 to 333 B.C.

Julian Obermann, "How Baal Destroyed a Rival," in JAOS 67 (1947), pp. 195-208.

Two fragmentary texts from Ras Shamra tell how Hayin, the god of metallurgy, provided Baal with a staff with which he destroyed an invading opponent called Prince Sea. The action and accompanying incantation are performed twice, since at the first trial Prince Sea proved invincible. The myth probably reflects, in the form of a contest between their respective gods, some historic struggle in which the people of Ugarit drove off a hostile invasion by a sea-people. The staff which was effective over Prince Sea reminds one of the rod with which Moses smote the waters. Noteworthy also is the language in which Baal's victory is forecast: "Then wilt thou obtain thy kingdom eternal, thy reign forever and ever."

4. Arabia

Peter B. Cornwall, "In Search of Arabia's Past," in

The National Geographic Magazine 93 (1948), pp. 493-522.

This article reports archeological explorations and excavations made by the author in 1940-41 in Hasa Province and on Bahrein Island. Bahrein is identified as ancient Dilmun, well known in Babylonian and Assyrian records. The Dilmunites may have come originally from southwestern Arabia, and they lived in their new home from about 2500 to 500 B.C. Their king ruled both Bahrein Island and Hasa. Many of their early burial mounds, dating probably from the second millennium B.C., were opened, and revealed skeletons, pottery, bronze weapons and tools, ivory boxes, and bones of sacrificed rams and sheep. On the Hasa coast near 'Oqair is the probable site of ancient Gerrha, a famous emporium of Greek and early Roman times.

5. *Mesopotamia*

Emil G. Kraeling, "Xisouthros, Deucalion and the Flood Traditions," in *JAOS* 67 (1947), pp. 177-183.

The Babylonian flood story must once have existed in independent form, although it is now best known from the abridged version incorporated in the Gilgamesh epic. Berossos knew the independent story, and in the form in which he gives it both modernizations and archaic elements are discernible. A modernization is the transfer of the landing place of the ship from Mt. Nisir near Babylonia to a more distant and higher mountain in Armenia, probably called Urartu in his source, corresponding to Ararat in Genesis 8:5. Ancient material appears in the conclusion of the story, where the survivors return to Babylonia and re-establish civilization there. The Greek tale of Deucalion also stressed the inauguration of a new humanity by this hero after the flood.

Selim J. Levy, "Two Cylinders of Nebuchadnezzar II in the Iraq Museum," in *Sumer, A Journal of Archaeology in Iraq*, III, 1 (Jan. 1947), pp. 4-18.

Two inscribed clay cylinders, brought to the Iraq Museum in 1946, deal with the construction by Nebuchadnezzar II of moat-walls to protect Babylonia from invasion.

George E. Mendenhall, "Mari," in *BA* XI, 1 (Feb. 1948), pp. 1-19.

The excavations conducted from 1933 to 1938 at Tell Hariri on the upper Euphrates by the French expedition under Andre Parrot uncovered important sections of what was once the city of Mari. Mari was probably occupied as early as the beginning of the third millennium B.C., and was still a caravan station in the first century A.D. The zenith of Mari's power and glory was reached in the twentieth and nineteenth centuries B.C. when it grew to rival Ur and Babylon. In the latter part of this period it was ruled by a local Amorite dynasty, save for a time when Shamshi-Adad I of Assyria placed his son on the throne of the city. The original dynasty returned to power with Zimri-Lim,

who reigned until conquered by Hammurabi. It is from the reign of Zimri-Lim that most of the royal archives found at Mari come. They tell that Shamshi-Adad I was contemporary with Hammurabi, and contribute to fixing the latter's date around 1728-1686 B.C. Other finds include the enormous royal palace with its private chapel, schoolrooms and bathroom facilities; the temple of Ishtar; and the ziggurat of Dagon. Mentioned in the Mari documents is a marauding Amorite tribe called the Benjaminites, whom Zimri-Lim had to quell. Their leader was called a "chieftain," this word being *dauidum*, probably the original form of the name David.

Mohammed Ali Mustafa, "Kassite Figurines, A New Group Discovered Near 'Aqar Quf," in *Sumer*, III, 1 (Jan. 1947), pp. 19-22.

This group of animal and human figurines may be dated around 1300 B.C. The human figures suggest supplication for the healing of bodily affliction, and dedicatory inscriptions mention Gula, a goddess of medicine and healer of wounds.

Edith Porada, *Mesopotamian Art in Cylinder Seals of the Pierpont Morgan Library*. New York, The Pierpont Morgan Library, 1947.

Of the more than 10,000 cylinder seals known to exist, the largest collection in the United States is that of the 1,128 pieces in the Pierpont Morgan Library. Cylinder seals were made in Mesopotamia from the end of the fourth millennium to the fourth century B.C. Following the stylistic classification of Frankfort, six main stages may be distinguished: (1) Uruk and Jemdet Nasr, 3200-2800 B.C., naively objective; (2) Early Dynastic, 2800-2330 B.C., abstract and linear; (3) Akkad period to First Dynasty of Babylon, 2330-1530 B.C., dynamic and realistic; (4) Mitannian, 1500-1400 B.C., eclectic and abstract; (5) Assyrian, 1400-400 B.C., concrete and plastic; (6) Achaemenid, 539-323 B.C., clear and restrained. The basic purpose of the artists was to influence nature, almost in a magical sense, for they drew what they wanted to become real or what they desired to preserve. The subjects are contests, in which gods and men defend order and civilization against the chaotic forces of nature; ritual scenes, in which the worshiper's appeasement of his god is placed in a permanent form; and mythological scenes, the interpretation of which is as yet often uncertain.

Edith Porada, *Seal Impressions of Nuzi* (Annual of the American Schools of Oriental Research, XXIV, for 1944-1945), 1947.

One thousand and eleven seal impressions are published here from tablets found at Nuzi in 1924/25. The majority come from the house of Tēhip-tilla and were written for his parents, for himself and his brother, for his sons, for his grandsons, and for his great grandson respectively, five generations in all. The date is approximately the latter half of the fifteenth century B.C. The inhabitants of Nuzi were then mostly

Hurrians, and the town was under the rule of the king of Mitanni.

Two styles are distinguished in the glyptic art here represented. (1) The Common style is marked by schematic, coarse carving and by repetition of motives. The seals were made of soft materials, and were evidently intended for the ordinary customer. Syro-Cappadocian influence is manifest. (2) The Elaborate style is characterized by careful workmanship and an almost infinite variety of themes. The seals were made of hard stones, and were obviously for discriminating customers. Babylonian, Syrian and Kassite influence is traceable.

The most important symbol appearing in the impressions is the tree. It is often associated with what appears to be a fertility rite intended to work for the revival of nature. The most frequently appearing deity is a weather-god, probably Teshup, the principal figure in the Mitannian pantheon.

Fuad Safar, "Sennacherib's Project for Supplying Erbil with Water," in *Sumer*, III, 1 (Jan. 1947), pp. 23-25.

An inscription of Sennacherib at an underground duct in the bed of the Bastura River describes the work of this king to provide a water supply for Erbil.

Francis R. Steele, "The Lipit-Ishtar Law Code," in *AJA*, 51 (1947), pp. 158-164.

Four fragments of the Sumerian law code of Lipit-Ishtar, king of Isin, have been identified. This code dates 164-175 years before the celebrated Hammurabi code, and like the latter contains a series of laws introduced by a prologue and concluded by an epilogue. In both prologues the respective rulers claim to have been chosen for the kingship by the gods An and Enlil; in the epilogues they both promise prosperity to the man who does not damage their monument, but invoke curses upon the one who does.

Thirty-five laws are contained on the present fragments, these amounting to probably one-third of the original code. Thus when complete the Lipit-Ishtar code must have had over 100 laws as compared with perhaps 300 in the Hammurabi code. Subjects dealt with in the code of Lipit-Ishtar are the use of boats, gardens, houses, slavery, servitude, feudal obligations, family laws, and treatment of rented oxen. In certain instances the Sumerian and Babylonian laws are virtually identical; more often there are amplifications and rearrangements in the later code. The derivation of the latter from this predecessor of nearly two centuries before, is clear.

6. Egypt

H. E. Winlock, *The Rise and Fall of the Middle Kingdom in Thebes*. New York, Macmillan, 1947.

The Twelfth Dynasty, which ruled Egypt during the Middle Kingdom, is here dated 1991-1778 B.C. Within the succeeding Intermediate Period the Hyksos

held Egypt for 108 years, from their conquest of the country in 1675 B.C. till their expulsion in 1567 B.C. The Hyksos rulers were six in number, and their names and approximate dates were: (1) Salatis (probably really a title, "the Sultan"), 1675-1662; (2) Bnon (or Beon), 1662-1654; (3) Apachnan, 1654-1644; (4) Khian (also called Iannas or Staun), 1644-1604; (5) Assis (or Archles), 1604-1600; (6) Apopi, 1600-1567.

The Hyksos invasion changed the life of Egypt more than any event before the time of Alexander and Caesar. Introduced at this time were the horse, the chariot, the powerful compound bow, humped cattle related to the Indian zebu or the Brahman bull, and the *shaduf*, or counterpoised sweep, used for raising water for irrigation.

7. Turkey

Jamit Z. Kosay and Mahmut Akok, "The Pottery of Alaca Höyük," in *AJA*, 51 (1947), pp. 152-157.

The excavation of Alaca Höyük by the Turkish Historical Society has revealed four culture layers, Chalcolithic, Copper Age, Hittite, and Phrygian. Most of the Chalcolithic pottery is a coarse ware, brown, red, yellow, gray or black in color; only 5 per cent is decorated. The Copper Age ware was polished, ornamented by incision, or, rarely, painted. The Hittite ceramics were marked by variety, elegant simplicity, and practicality of form. Phrygian pottery was painted with geometric ornaments.

8. Italy

Henry T. Rowell, "Ostia on the Tiber," in *Archaeology*, 1 (1948), pp. 34-43.

Ancient Ostia was at the mouth of the Tiber and served as the seaport of Rome, with which city it was connected by the Via Ostiensis. The excavation of Ostia was conducted by Dante Vaglieri from 1908 to 1913, and by Guido Calza from 1914 until his death in 1946. Many business offices, commercial warehouses, and domestic dwellings have been brought to light. A typical apartment house had ground floor, mezzanine, and three upper floors. The ground floor was given over to shops while apartments occupied the upper levels. The tenants on the fourth floor enjoyed loggias giving pleasant access to sun and air. Some apartments were provided with hot and cold baths.

Numerous temples have been found, including sanctuaries for the worship of Mithras, Hercules Invictus, the Magna Mater, and Attis. Also a fourth century Christian basilica of unique plan was excavated and partially restored. An inscription at the entrance to the baptistry of the church reads, "In the name of Christ. The Gihon, Pison, Tigris and Euphrates. Take [to yourselves here] the springs of the Christians." The reference is to the rivers of Genesis 2:10-14, regarded symbolically as standing for the four gospels with their message of salvation to be obtained in

Christian baptism. The church was probably built by Constantine, and visited by Augustine.

9. Central Asia

V. Altman, "Ancient Khorezmian Civilization in the Light of the Latest Archaeological Discoveries (1937-1945)," in *JOAS* 67 (1947), pp. 81-85.

Professor Sergei Tolstov has reported on the expedition of the USSR Academy of Sciences to Khorezm, in Kara Kalpak, east of the Caspian Sea. Explorations were conducted on both banks of the Amu Darya, where ancient canals extend over a large territory and numerous ruins of buildings and cities are to be seen. The monuments cover a period from the fourth millennium B.C. to the sixteenth century A.D. In the neolithic period at the end of the fourth and in the third millenniums B.C. the people of the region were hunters and fishermen who were organized in matriarchal clans and lived in communal houses with high conical roofs. In the center of each house there was a sacred hearth in which a fire was kept constantly, presaging the sacred fires of the later Zoroastrians. In the Bronze age and the beginning of the Iron age at the end of the second and in the first millenniums B.C. the people practiced "hoe-agriculture" and lived in long rectangular houses built of clay. In the eighth and seventh centuries B.C. the first of the great canals were constructed, and the

state of Khorezm was formed. In the first to third centuries A.D. a branch of the ancient Siyavushid dynasty of Khorezm became the ruling dynasty of the Empire of the Kushans, an Empire which extended far beyond the confines of Central Asia to Sinkiang and northwest India. At this time the dwellings in Khorezm were large individual houses of many rooms, serving for patriarchal family communities. The final destruction of the Khorezm civilization came from the invasions of Genghis Khan and Tamerlane.

10. Early Christian Art

Early Christian and Byzantine Art, an Exhibition Held at the Baltimore Museum of Art, April 25-June 22, Organized by the Walters Art Gallery in collaboration with the Department of Art and Archaeology of Princeton University and Dumbarton Oaks Research Library and Collection of Harvard University and forming part of Princeton's Bicentennial Celebration. Baltimore, The Walters Art Gallery, 1947.

Nearly 1,000 objects are catalogued and many are reproduced on 120 Plates. They include stone sculpture, wood, ivory and bone carvings, bronzes, arms and armor, silver, jewelry, enamels, gems, glass, pottery, mosaics, paintings, illuminated manuscripts, textiles, and folkwandering arts. Dates range from the second to the seventeenth centuries.

Book Reviews

The Mind of Christ

The Religion of Maturity. By JOHN WICK BOWMAN. New York: Abingdon-Cokesbury Press, 1948. 336 pages. \$3.00.

The teacher of college and seminary courses in the Bible should be grateful for this book. Its clear plan, the symmetry of its organization, its use of chapter summaries, appendixes, and its ample and excellent index all commend it as especially useful for students. Incidentally the publishers' blurb is an unusually honest one! The one flaw in the mechanics of its publication is the presence of a few misspellings which proof-reading worthy of the Abingdon-Cokesbury prize book would have caught.

Two types of teacher will find it valuable: the one who like the author distrusts current American biblical scholarship will find here the answer to his prayer, and the one who approves of that scholarship will have a book, conservative in the best sense of the word, which he can recommend to his students to further their acquaintance with views which he has not stressed. The ample citation of such authors as Albright, Burrows, Dodd, Major, Manson and G. F. Moore guarantees a high type of scholarship, and the author's own gift of clear statement and cogent argument gives him a place in that distinguished company. He does, however, have a definite predilection for English colleagues.

In a period when the theological is asserting its ancient supremacy over the historical, it is a relief to have such an intelligent and competent book of biblical theology by an author who acknowledges great debt to the grammatico-historical method, even as he seeks to supersede it. The "unrepentant Liberals" can only hope that his example will be emulated since we seem to be in for a fairly extensive siege of theological bombardment.

This book seeks to demonstrate the following thesis: "first, that the Old Testament Scrip-

tures claim to contain an objective revelation from God given through a line of prophets to his people; second, that post-exilic Judaism exhibits on man's part a number of religious responses sincerely intended to implement this divine revelation . . . those of altar, book and throne; and third that the New Testament Scriptures assert that the religious response *agreeable to God* (italics mine) was revealed through Christ and his apostles, who, therefore, whatever else they severally may have been, are in any event, to be included in the prophetic category."

This reviewer as a teacher of both Testaments delights especially in Chapters 1-12. The clear descriptive studies of the religions of altar, book and throne are eminently readable, vital and pedagogically useful in the study of both Testaments. The monumental contribution of George Foot Moore is again borne in upon us. These chapters fill a real need for good brief assignments that will do some justice to post-exilic Judaism. The teacher will have real help on the always perplexing problem of effective presentation of apocalyptic.

The book deserves a review article by a competent New Testament scholar hospitable to form-critical method in biblical research. The author's treatment of controversial issues such as Jesus' messianic consciousness, his intention to found the church, his attitude toward the end of the age, gives the impression of finality where such finality just does not exist. There is even some special pleading as when it is insisted that the Church's convictions followed Jesus' own messianic outlook, but that its definite apocalyptic ideas were no criterion for those of Jesus. This seems very like a facing both ways.

The reviewer would also take issue with the author on his analogy between theological "Liberalism" and ancient Gnosticism in the "worship of knowledge," and with Paul's

alleged Corinthian "intellectuals." *Gnosis* did produce arrogance in the latter situation, but ancient *gnosis* (according to Wendland) was not the result of intellectual perception but rather spiritual illumination directly mediated. Paul's Corinthians seem to have been from his own statement about the most unintellectual people in the New Testament. He gave up the method of appeal to the mind and set out to reach their emotions after his failure with the intellectuals of Athens. The ancient gnostics must have been a trying lot, dividing mankind into "spiritual" and "animal" men. It took the best efforts of Clement of Alexandria to rehabilitate the term Gnostic. They are definitely not the ancient counterpart of modern liberals.

Likewise, to see in Liberalism's allegiance to the Scriptures an "unreasoned and essentially irrational carry-over from the like interest of traditional theology in which "Word of God" has always been so largely identified with the words of Scripture" in my judgment utterly misses the mark. The use through the centuries of proof text and allegory *ad infinitum* would seem to have been sufficient to provoke a reaction in an age which came to know historical and scientific method. The desire to serve a deeply-cherished tradition with the best knowledge at their disposal is a far cry from an "irrational carry-over" from anything!

Liberalism, says our author, has no "sense of sin" due to its espousal of the doctrine of evolution. But it produced the much maligned Social Gospel and so would seem to have been rather keenly aware of sin in rather concrete fashion. Rauschenbusch's *Prayers of the Social Awakening* can make one as aware of sin as did an Amos or a Paul. Liberalism has produced its prophets.

The religion of maturity as the author defines it is certainly no cheap and easy faith, but rather thrilling and challenging. This reviewer would like to accept his picture of the Church of Christ. "The church is the God-appointed medium for the accomplishment of all of God's will in the world. It is

the 'redemptive society' at last brought into being by God's own act by his Spirit. It performs, therefore, not its own will, but the will of its creator. In the end, accordingly, when the scroll of history is finally unrolled, it will be seen that the church has perfectly accomplished God's will for men. Because he is a member of this fellowship the individual Christian shares in the perfection of achievement."

The Church is central in the religion of maturity. And it is a very Pauline church in which Spirit-guidance looms large. One wonders how this Spirit-guided individual and Church can be sure of escaping the trivialities that dog the footsteps of this particular interpretation. The Oxford Group movement fathered more inanities and trivialities than one likes to contemplate for a Spirit-guided group. Jesus' test keeps rising up, "By their fruits ye shall know them." Why have we any reason to believe that the church's future record will be so different from its past? Shall we not still thrill with pride *and* blush with shame as we contemplate its record? Current magazines are now advertising another book which makes a good case for the Church's aiding and abetting certain iniquitous practices of our time. Professor Bowman's fellow-Californian, Professor Buell Gallagher, has made us aware of the distance between our profession and our practice. The prophet of doom has an easier job than the one of hope.

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Religion in Literature

Poets and Pundits. A Collection of Essays.

By HUGH I'ANSON FAUSSET. New Haven: Yale University Press, 1947. 319 pages. \$3.50.

Most of the essays and reviews contained in this volume have appeared in the *Times Literary Supplement* during the past ten or fifteen years. The essays are three in number and include "The Testimony of Tolstoy," "Whitman's Mysticism," and "The Augustan Citadel" (inspired by publication of *Oxford*

Book of Eighteenth Century Verse). The reviews number twenty-four in all, thirteen of them grouped in a section entitled, "Poets and Poetry," and eleven of them under the heading "The Realm of Spirit." As the sectional headings indicate, the emphasis in the first group of reviews is upon literary criticism, in the second upon religious thought, primarily. Among the most relevant chapters in the last section of the book are those entitled, "Kierkegaard and the Present Age," and "Be Not Anxious" (a discussion of Niebuhr's Gifford lectures).

"Reviewing can be a spiritual adventure" writes Mr. Fausset (p. 9). The trend of Mr. Fausset's spiritual adventure is in the direction of mystical philosophy, as appears in a criticism of Reinhold Niebuhr's well-known antipathy for mysticism. Mr. Fausset calls attention to Niebuhr's "repeated assertion that all mysticism must lead to a loss of the particular in an ultimate undifferentiated reality and that consequently all mystics view individuality as essentially evil. . . . The error of such thinkers as Dr. Niebuhr would seem, in fact, to lie in a failure to distinguish sufficiently between a justifiable human aspiration to be one with God and a claim to be equal with Him. The claim to equality is the sin of spiritual pride and merits all Dr. Niebuhr's strictures. But the experience of union is that for which man was born, the hidden goal within the dualities with which he has to struggle" (pp. 257-258).

Space limitations make it impossible to suggest the *breadth* as well as the *depth* of this book, but a spiritual adventure awaits those who pick it up to read.

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The Christ of the Poets. By EDWIN MIMS. New York and Nashville: The Abingdon-Cokesbury Press, 1948. 256 pages. \$2.50.

Dr. Mims opens this readable and substantial volume with the following quotation: "... the Poets, rather than the Theologians, or the men of science, are the most representa-

tive of all writers on religious questions" (p. 15). This statement will carry conviction to many teachers of religion, especially those who, like the reviewer, have experimented with the approach to religion through great works of literature.

The poets to whom especial attention is given include Edmund Spenser, John Donne, George Herbert, Henry Vaughan, Richard Crashaw, Thomas Traherne, John Milton, William Blake, Matthew Arnold, Alfred Tennyson, Robert Browning, Francis Thompson, Gerard Manley Hopkins, while two chapters are devoted respectively to "Nineteenth-Century American Poets" and "Contemporary Poets."

The reading of this book will be of value not only for the understanding of the poets whose references to Jesus are evaluated, but also for Dr. Mims' own evaluations of these poets and interpretation of the role of the Christian religion and its founder in relation to literature and its creation. One gathers that Mims would agree with Blake, whom he quotes, in stressing the bearing of Christianity upon all of life: "To him (Blake) Jesus was the Redeemer and the Saviour because he was as supreme in the realms of intellect and beauty and refinement as he was in the realm of conduct (138). . . ." Again, our attention is called to the validity (and present-day need) of religious affirmation, as for example in Mims' criticism of the critic of Tennyson who said that "*In Memoriam* is not religious because of the quality of its faith, but because of the quality of its doubt." Upon this statement Mims comments biting, "One might imagine a critic of Eliot saying he was a great poet when he wrote *The Waste Land* but not when he wrote *Ash Wednesday*" (p. 153).

One could go on to sing the praises of this book, but perhaps the foregoing statements are sufficient to suggest the substantial character of a book which at first sight seems to deal with a rather slender theme.

CARL E. PURINTON

Boston University

Immortality

The Negro Spiritual Speaks of Life and Death.

By HOWARD THURMAN. New York: Harper and Brothers, 1947. 56 pages. \$1.00.

In this Ingersoll Lecture the author of *Deep River* speaks with sensitive insight and brilliant analysis of the deeper meanings expressed in the haunting songs he knows so well.

Dr. Thurman brings to his task breadth of learning and an exquisite artistry. He rewards the reader with many fine values beside the spirituals themselves.

Here is a door reverently opened into the very soul of the Negro slave. The poignant pain and terrible loneliness discovered there make more devastating the unforgettable portrayal of the brutalizing depersonalization wrought by the slave system.

On the other hand, there is here, in swift outline, a significant philosophy of time closely related to belief in immortality. "If time is regarded as having certain characteristics that are event transcending and the human spirit is not essentially time bound but a time binder, then the concept of personal survival of death follows automatically" (52).

Above all, this is an inspiring saga of the elemental vital force and courageous faith of a people who could be treated as mere commodities but in whose spirits the divine image could not be erased.

L. HAROLD DEWOLF

Boston University

Philosophy and Religion

The Person and the Common Good. By JACQUES MARITAIN. Translated by John J. Fitzgerald. New York: Charles Scribner's Sons, 1947. 98 pages. \$2.00.

This small book, composed of five essays, is literally packed. It is an exposition of Thomistic personalism as applied to the problem of relation of the individual to society and to God. The central thesis is that the person is never, even for God, a mere means to an end, "a mere cog in the machinery of the world" (7). It is in the person and not in

society that the image of God is to be found; it is in man's speculative intellect that man's most complete beatitude rests.

Actually, the struggle in every life is between individuality and personality, between inclusive private concern and love, between the cry for freedom without responsibility and the spirit of expansive generosity which includes understanding of self and others. Evil results when individuality overcomes personality. Society exists not for the individual, not for a collection of individuals, but for the maximum development of persons. But society is subordinate to the person because each person has "supra-temporal aspirations." Yet neither society, nor the person, nor the common good suffer from this kind of subordination. The person is obligated in conscience to risk his life for the common good, but never can he be involuntarily "branded like an animal for the slaughter-house" just for the good of the society.

The implication of such principles for totalitarianism, bourgeois liberalism, and communism is apparent. For the reader the book is far from clear enough as to the place of religious freedom. Much is said about "the freedom of expansion" of the person, to which the state must be subordinate. But whether the individual reason has essential priority in interrelating the nature of that expansion is not clear. The issue, however, is critical.

PETER BERTOCCI

Boston University

The Religion of Philosophers. By JAMES H. DUNHAM. Philadelphia: University of Pennsylvania Press, 1947. 314 pages. \$4.00.

The reader who expects new glimpses into the religious life of philosophers will be disappointed in this book. The author specifically excludes from his purpose the study of the "personal sentiments" and activities of the men presented.

The definition of religion is consciously avoided, and it is not made clear what is the basis of selection either of the thinkers or of

the parts of their systems to be studied. But if the reader gives up worrying about the purpose, scope or progress of the work as a whole and simply considers the various chapters as they come, he will find many stimulating critical reflections and helpful references.

Plato and Aristotle are interpreted as non-theistic and as teleological only in an abstract epistemological sense. A similar naturalistic trend of interpretation frequently recurs throughout the work. The expositions of Spinoza and Comte are especially sympathetic and suggestive.

L. HAROLD DEWOLF

Boston University

Ethics. By RADOSLAV A. TSANOFF. New York: Harper and Brothers, 1947. xiv + 385 pages.

Professor Tsanoff has done it. He has written, in my estimation, the best available introductory text in Ethics. In its treatment of essential theoretical problems, its delineation of main types of ethical theory, its justification of ethical self-realization, it centers the student's attention on the critical issues with a minimum of wasted effort and attention. The book is untechnical in the best sense of that word, and represents the kind of scholarship that can make itself available to the beginner without doing injustice to either. The work as a whole is an illuminating study and exposition of the fundamental theory and practice of the ethics of self-realization.

Anyone who has been convinced that it was a mistake for moralists (in a day when psychologists are talking as if they had the last word on the traits which make for effective, integrated personality), to minimize the treatment of the virtues and vices, will be glad to note their reemphasis in this text. Throughout Tsanoff has his mind on the problems actually confronting the student, the range of values, the harmonious realization of personality, the relation of conviction and tolerance, egoism and altruism. One does seriously miss the treatment of sex and love, but the analysis of problems in social ethics

once more begins with the problems nearest the student psychologically. He moves from the moral problems of family life, from problems in intellectual, cultural, and moral training, to problems in vocational ethics, and in the economic and political organization of the world. Throughout the work Tsanoff is careful to point out the ethical implications of some existent practices and methods of social organization, so that the student never loses contact between the ethics propounded and the practical battle to be waged.

The main criticism, in this perspective, is that Tsanoff seems to forget that many students are not adequately aware of the meaning and tenets of different political, economic, and social outlooks and does not stop for the kind of exposition that his present treatment presupposes. The author would also have further helped the beginner by more frequent specific definition of contrasting positions and conclusions; many arguments do not stand out enough from the context of discussion.

PETER A. BERTOCCI

Boston University

Alternative to Futility. By ELTON TRUEBLOOD. New York: Harper and Brothers, 1948. 124 pages. \$1.00.

As an alternative to contemporary futility, Professor Trueblood suggests the development of a fellowship of the concerned. In his earlier books, as in the first chapter in this book, he recapitulates the trouble and tragedy of the day in which we live. What will take us beyond diagnosis, however, to cure? His answer is in the development of a fellowship of persons bearing a horizontal relationship which cuts through the vertical pattern of our present society. It is a fellowship of people who are sensitive to the spirit of Jesus and the deep demands of the Christian religion. These people may be found within and without the church. They are characterized by five qualities which Professor Trueblood speaks of as commitment, witness, fellowship, vocation and discipline.

He feels that groups of people characterized by these qualities have the power to bring the Christian religion to radiant life and to remake the social order. Particularly valuable is the matter of discipline, for every vigorous fellowship has its pattern of discipline. Professor Trueblood discusses the discipline of various groups such as the Iona Community of Scotland, the Kirkridge Community of Pennsylvania and other experimental groups such as those organized by E. Stanley Jones, not to mention the discipline long known to the Quakers. He then suggests the discipline which has come to characterize vigorous Christians in this horizontal fellowship which cuts through the barriers of our various social groups.

Professor Trueblood has many positive suggestions to make. As a parish minister, however, I think that he is needlessly hopeless about the vitality, both latent and expressed, within the local church, and certainly he is wrong in his poor conception of the reality of worship experienced by the layman in the normal Sunday morning service. He feels that the real experience of worship will have to come sometime during the middle of the week. Perhaps this is his Quaker background which has kept him from feeling completely at home in the pattern of worship experienced by historic Protestant Christianity.

As a parish minister, too, I would be reluctant to see formed within my own church a fellowship within a fellowship. It would tend, I do believe, to become either divisive or esoteric or both. The possibility of the whole church becoming an active and organic fellowship would be greatly reduced. The suggestions which Professor Trueblood makes, many a parish minister will want to use, not for the nucleus of a devoted few, but for all the people who constitute his parish.

CLARENCE SEIDENSPINNER

*First Methodist Church,
Racine, Wisconsin*

Theology

Christianity and the Children of Israel. By A. ROY ECKARDT. New York: King's Crown Press, 1948. xvi + 223 pages. \$3.00.

The task of Christian theology in relation to anti-Semitism involves the consideration of at least two basic questions: the nature and causes of anti-Semitism, as seen from a Christian perspective, and the basis for solution which Christianity can offer. This book is an attempt to answer both of these questions.

In a very able, though brief, summary and evaluation of various economic, social, psychological, etc., interpretations and solutions for anti-Semitism, Mr. Eckardt seeks to show that the virulence and uniqueness of *Judenhass* cannot be explained without reference to a theological understanding of human sinfulness. Christianity sees anti-Semitism as basically "a particularly devilish illustration of original sin," i.e. a form of rebellion against the God of universal justice, for whom the Jews are a symbol. The persistence of "Christian" anti-Semitism may be a result, the author suggests, of the subconscious hatred of Christians for Christ, or more precisely, "the Jews may be considered as standing not for Christ but for our own rejection of Christ. Condemnation of Jews is [therefore] both a defense against, and an attack upon, something within ourselves."

Prof. Eckardt is particularly concerned with the problem of "Christian" anti-Semitism, and his survey of various Christian attitudes toward the Jews reveals with striking clarity the (to say the least) ambiguous attitude of some Christian groups, notably the Roman Church and fundamentalism. It is the author's thesis that anti-Semitic tendencies are implicit in all forms of religious absolutism which elevate an historical entity—Bible or Church—to the rank of ultimate truth. Liberalism (complete religious relativism) avoids this danger but fails to perceive the depth of the problem and destroys the motivation for specifically Christian social action.

The only adequate basis for opposition to *Judenhass*, Mr. Eckardt finds in the neo-

Reformation theology's "dialectic of absolutism (acceptance of Christ as Saviour) and of relativism (confession of sin, and hence of the relative character of all human endeavor . . .)." Concrete expression of such a dialectic is seen in the fight of the Dutch and the Confessional churches against Nazi anti-Semitism.

It is not always clear what the author means when he refers to Christ as the absolute; e.g., whether he means *Jesus* as the Christ, or simply the Cross as the point at which all relativities of history are judged. This ambiguity raises further questions about the position taken on the relation of Christianity to Judaism and the missionary approach to Judaism.

A special merit of the book is its careful and complete documentation, particularly in the consideration of the anti-Semitic implications of religious absolutisms. One sometimes wishes, however, that the constructive argument had less of the apparatus and atmosphere of a thesis.

CLAUDE WELCH

Princeton University

The Theology of John Wesley. By WILLIAM RAGSDALE CANNON. New York: Abingdon-Cokesbury Press, 1946. 248 pages. \$2.50.

Wesley and Sanctification. By HAROLD LINDSTRÖM. Stockholm: Nya Bokförlags Aktiebolaget, 1946. xvi + 228 pages. Kroner 10 (\$2.79 at current exchange).

There are many parallels between these two studies of Wesley. Published in the same year, both are by comparatively young theological professors. Dr. Cannon teaches at the Candler School of Theology in Atlanta while Dr. Lindström bears the unusual distinction of being a Methodist professor of theology in the seminary at the University of Uppsala, Sweden, training men for the ministry of the established Lutheran church. Both works are rewarding, scholarly studies of John Wesley's theology—a part of his work to which Wesley himself devoted much patient labor throughout his long life, but which has engaged much less attention from subsequent scholars than it deserves. The two books before us are also

alike in interpreting Wesley's distinctive contributions to theology as derived from emphasis on a single doctrine.

Dr. Cannon's *The Theology of John Wesley* centers attention on the doctrine of justification, while the Swedish theologian, as the title of his volume implies, says that it is "the idea of sanctification that dominates" Wesley's "whole theology" (217–218). The difference is not so great as might at first appear. For justification and sanctification refer to the same pathway of salvation. But "justification involves a relative, and sanctification a real, change" (Lindström, 84), that is, justification means a change of relation to God and sanctification a change of condition in man himself.

It is uniquely characteristic of Wesley that in his thought justification and sanctification are absolutely inseparable. It is contrary both to Scripture and reason, he holds, that a man should receive even the provisional justification of divine forgiveness and remain unaffected as to inward temper and outward act. It is equally mistaken to suppose that he could be finally justified in the sight of the holy God while any sin remained in him. On the other hand, sinful, fallen man is powerless to perform a single righteous act, even the act of turning to God in faith, excepting as God enables him, and after the new birth man could not advance any single step of the way toward perfect holiness without the unmerited, sustaining grace of God.

Dr. Cannon emphasizes somewhat more the Wesleyan insistence on human co-operation in the process of salvation, even saying in one place, "Wesley always begins with man," (246). This emphasis is a valuable corrective for the exaggeration of Calvinistic elements in Wesley by the late George Croft Cell. At the same time, Cannon's treatment, aside from the one ambiguous statement just quoted, is carefully guarded against renewal of the old and yet popular error of supposing that Wesley believed in man's power to save himself by an active faith which was within his own natural range of choice.

Dr. Lindström lays greater emphasis than

does Dr. Cannon on the evolution of Wesley's thought, especially regarding man's role in salvation, and on the importance attached by Wesley to degrees of salvation in all its various aspects. Professor Lindström is a master of graphic, clear analysis and he has delineated especially well the detailed relations between the various conditions and processes of the spiritual life according to the Wesleyan interpretation. His documentation is especially thorough and will be prized by the serious scholar. He also gives an excellent though brief exposition of the "middle way" which Wesley urged "against underestimation or overestimation of reason" (183 fn).

Many persons deeply impressed by evidences of human corruption and yet dissatisfied with the pessimism which is being inferred from it in some quarters will find genuine help in these two fine volumes. For they present a thinker who was second to none in avowing the wretchedness of man's sin and his absolute dependence on the mercies of God for salvation, yet a man who believed not only in salvation but in total salvation.

The reviewer confesses also that he has found himself stirred again by the persuasive insistence that God requires of man nothing less than perfection in heart and life and that what God requires He makes possible.

L. HAROLD DEWOLF

Boston University

The Doctrine of Our Redemption. By NATHANIEL MICKLEM. New York: Abingdon-Cokesbury Press, 1948. 155 pages. \$1.50.

This is a family book. It is written for the great family of Christians around the world to suggest to them "that there is more to be seen in the Cross of Jesus than we yet have appreciated." However, forbidding though those latter words may strike the "ordinary educated Christian" unacquainted with the lingo of the theologians, the author assures him that the book is also meant for him if he wishes to know a little more about the Christian faith and its implications.

The pattern of the book consists of a con-

sideration of a number of the great Christian thinkers of the past to discover some central insight or principle in their thought connected with the theme of the cross and our redemption. Among these are John of Damascus, Augustine, Abélard, Anselm, Thomas Aquinas, Duns Scotus, Luther, and Bunyan. John, along with the Eastern Church generally, thinks of Christ's cross as the symbol of victory over death; Augustine finds therein not only "a sacrifice for sin," but also "an ensample of godly life;" Abélard discovers in that tree that which awakens in man the response of love; Anselm the graciousness of God in paying man's unpayable debt; Thomas Aquinas the means whereby through the Church we are incorporated into Christ; Duns Scotus finds that cross necessary for our redemption but lays more stress than most upon what God does mysteriously in our hearts through the sacraments; Luther and Bunyan learn that therein is the forgiveness of God, which, when we accept it, we are justified by faith. Such are the basic thought emphases which throng the book.

Redemption is conceived as "deliverance from sin and uncleanness to purity and holiness." It is victory over the world: over its drudgery and suffering. Redeemed, we are reconciled to God and with the life to which God has appointed us.

The indispensable means of their redemption has been for Christians the cross of Jesus. Some Christians have laid their emphasis upon the historic cross; others upon the preaching of that cross and the answering response of faith; still others have conceived the saving virtue of the cross as being mediated through the sacraments as means of grace. Whichever interpretation they accept Christians are agreed to this: the cross is God's word to man. It is, moreover, a necessary word, active and redeeming now. Hence the conclusion: "Not the memory of it but the Cross itself—the redeeming, victorious act of God in Christ—is brought home to us through the ministries of the Church in preaching and in sacrament."

While the "ordinary educated Christian"

will find much in this volume to invigorate him, he may also be disturbed by certain of its assumed positions. Here I shall mention only two of these in a few sentences. First, the view of a corporate humanity. We know today that such an idea is very highly favored by the Communists with their view of the classless proletariat. All men are to be that one class. So Christianity, in its mythological interpretations of beginnings says that all men were that one man Adam. Dr. Micklem accepts this as a basis for the failures of our corporate life and looks upon Christ as the new basis for the victories of that life. In an age of democracy and individual responsibility many thinking Christians will have difficulty with this mythological-social view. Secondly, not a few will be disturbed by the strong church emphasis which pervades this treatment of redemption. They will feel that the institution is trying to harness the spirit once again, as it has so many times in the past. Hence they will read and ponder such a sentence as the following penned in connection with the view of the Eastern church: "The redemption that Christ won for us must be appropriated in the Church by faith and by the sacraments." Or these words, written in connection with the ideas of Christians in the Middle Ages will cause the modern Christian to pause: "this change takes place in us as in the Church we are incorporated into Christ." These and similar statements will lead the thoughtful reader to question whether the general tenor of the book is not in the direction of the Roman Catholic position; namely, that "outside the Church there is no salvation."

Yet despite these and other difficulties, no reader will lay this book down with the feeling that he has wasted his time. On the contrary, his mood will be that he has been in the company of some of the great minds of the Christian Church to his benefit and stimulation.

GEORGE W. DAVIS

Crozer Theological Seminary

God and Men. By HERBERT H. FARMER.
New York: Abingdon-Cokesbury Press,
1947. 203 pages. \$2.00.

The title of this book is a promise—a promise generously fulfilled. Dr. Farmer writes of God and—not man, but—*men*. Men are different from universal man or single, isolated man, and we are made to feel the difference. Here is the "good essence" of religious existentialism, the "dialectical" insistence on the face-to-face relatedness in which man lives with God and with his brother. The author has done a much-needed work: to express that good essence in positive terms, in terms that invite to grateful acceptance, instead of repelling by castigations that all but monopolize discourse.

God and Men is no watered-down or saccharined presentation of God's "God-ness" or of man's existential situation. Dr. Farmer is uncompromisingly personal and personally realistic in his whole approach. For him, "personal" means at least related, and to be personally related means to be in tension. And the same tension which characterizes personal existence must be expected to characterize all serious thinking about that existence. That tension of thought will sometimes issue in paradox, in irreducible "both-and's." But the terms of the paradox are true only as terms of the paradox. God is both "wholly other" and, as personal, "like" us as persons. To say simply that God is "wholly other," or that we are like Him as created in His image, is to falsify the Christian revelation. When paradox is thus acknowledged, not in order to scold the "pretensions" of human understanding, but to do justice to the range and fullness of the truth which we are given to touch but not to grasp, the result is not mere contradiction but a creative and tonic "astringency"—to quote a word which should be welcomed into the vocabulary of theological discussion. So far as Dr. Farmer is concerned, "wholly-other" says nothing not already included in the word "holy" and the chief contribution of the new

word should be to re-sensitize us to the full meaning of the old and hallowed word. In the general context of Christian discourse, God's holiness and God's love must always be held over against each other; only so can the severity of the divine sovereignty and the utterness of the divine self-giving both receive full justice. The result of separation is either impersonal tyranny (all tyranny is impersonal) or sentimentalism.

Dr. Farmer makes much of the idea of "claim," understood as obligation to service. "Claim" bears only upon free persons; impersonal compulsion has no part in it. A man meets the divine claim in the claims upon him of his fellow men, and these latter are only truly seen *net specie* the over-arching claim of God. As to whether a man has any claim upon God, the author offers the conviction that God does recognize a claim of his creatures upon Him, but that it is not the sort of claim man can press, or that any truly religious man will *want* to press. It appears to this reviewer that the distinction between acknowledgeable and pressable claims might have been developed to advantage, but the main lines are laid down and in the right direction.

This book invites no major criticism. Such minor restatements as might be suggested would distort perspective if cited out of context.

As an introduction to Christian theology, as a commentary and corrective, and not the least as a source-book for preachers, these lectures may be unqualifiedly commended. Here is astringency without bitterness, sound doctrine with a personable mien.

DONALD H. RHOADES

*Graduate School of Religion,
University of Southern California*

Christian Apologetics. By ALAN RICHARDSON.
New York: Harper and Brothers, 1947.
256 pages. \$3.00.

This book deserves careful reading and discussion. It is, as the title suggests, a forthright and vigorous attempt to recall apologetics from the limbo to which it was

consigned during the reign of philosophy of religion and restore it to its proper place among the theological disciplines.

The scope of apologetics is conceived in the traditional sense of a study of the ways and means of defending Christian truth in relation to "secular" truth, and the program here offered is an original and productive reconstruction which takes account of all the main lines of contemporary theological discussion. The author holds that the theological revolution of the last century, which has resulted from the historical approach to the Bible, now both requires and opens the way for a restatement of Christian apologetics. The historical method makes possible the establishment of theology as an empirical science on a par with the other "human sciences." Theology is scientific in both spirit and method, seeking to validate its unique category of interpretation—revelation—by reference to the facts of biblical and Christian history. That revelation *is* the central category for theology, is shown in the history of theology from Schleiermacher to Barth.

Canon Richardson clearly recognizes that the ultimate validity of the category of revelation is seen only from the point of view of faith. Much of the work of apologetics is therefore negative, consisting in the demonstration against rationalism and scientism that all world-views rest on key ideas or categories supplied by faith, that "faith seeking understanding" is a universal truth about human thinking. On the other hand, the author is rightly concerned to show how revelation fulfills all other truth, and that there is a point of connection or mutual criterion for the apologist and his hearers.

This effort at times leads him to make assertions which seem hardly consistent with his basic point of view. For example, he suggests that metaphysics may evaluate the categories of the various sciences, yet claims the veto power for a science if it feels that justice has not been done its category (p. 49), and points to the "faith-principle" at the root of every metaphysical system (p. 35). He

asserts that general revelation (in the universal religious consciousness, indeed in all truth) can itself reveal the need for special revelation (pp. 128, 133), yet holds that only special revelation (historical) can reveal the true nature of general revelation (pp. 130, 133ff.). And in a penetrating discussion of the subjectivity of historical knowledge, the author insists that an examination of the facts will show what sort of induction must be made from them (p. 91), while his central thesis is that every principle of interpretation of history is brought to it by faith (pp. 99, 94). What Canon Richardson means to say (cf. p. 190) is that while the pattern of history is seen through categories of faith, it is seen to be *in* history—yet it should be clear from his argument that the pattern cannot be seen to be in history apart from the faith-category.

One positive argument for the validity of the Christian category can, however, be adduced, and this the author calls the true apology: the vitality of the Church's own life and witness. The Church itself constitutes the primary datum, and can be understood only in terms of revelation. This line of argument will not appeal to those who hold the truth of Christianity to be unrelated to its fortunes in the world, yet Richardson is here clearly in the line of classical Christian apologetics.

Among the related topics which are worthy of special note, we mention the restatements of the traditional role of miracle and prophecy, the analysis of the relation of Christianity and ideology, and the very suggestive delineation of a coherence theory of historical truth. In these areas, as well as in the discussion of the inspiration and authority of the Bible, the interpretation has a freshness and vigor which stem directly from the author's profound understanding of historical method and its significance for theology.

This book is highly recommended to all those who are concerned about the relation of Christian faith to other truth claims.

CLAUDE WELCH

Princeton University

Church, Law and Society. By GUSTAF AULÉN. New York: Scribner's, 1948. xvi + 114 pages. \$2.00.

Gustaf Aulén, described in the introduction as "one of the leading Lutheran theologians of the world," wrestles in this little volume with a problem whose clarification the brutalities of our generation have rendered mandatory. That problem is the problem of justice perceived in its relation to law; but not merely to laws passed by men, but to that ultimate and fundamental Law of God which bespeaks the moral and value structure of Reality. This latter Law is dynamic, a divine power at work in human history, bringing order out of chaos, and judgment upon unrighteousness. God's law, accordingly, is never static, but a mighty, tireless, working reality—a *dynamis*.

Since the Church's business is to know and mediate the Law of God to the world, the Bishop of Strängås rightly entitles his treatise, *Church, Law and Society*. Speaking as a religious man he considers his main purpose in this connection to be "to speak about the duty and responsibility of the Church" in relation to the life of society. If the Church stands on one side and the world on the other that simply means the Church has failed in her reasonable duty. Here is no separation of religion from life; here is a trumpet call for religion to influence life and society that God's righteousness may be realized therein!

Law is not sacrificed when the Gospel is accepted. The sharp and rigid separation which many Christians have unjustifiably made between Law and Gospel is not accepted by Bishop Aulén. On the contrary, he holds that the Church has been entrusted with the word of God which "exists as Gospel and as Law." The Gospel comes as the redemptive grace of God, in this area dethroning the Law. Yet the Law remains nonetheless, still prevailing as "the way of all human relationship." The union of Law and Gospel is given the following pointed expression: "Certainly, we can speak of a double-sided message, but finally the message is one and the same, as a message about God, about His

will, about His love. His love is reflected in His Law, the Law of the Creator, but the same love in all its fulness is revealed in the Gospel, in the victorious Cross of Christ" (p. 100).

The crisis of our age emerges from the fact that not only men but entire nations no longer recognize the basic Law of God. On the contrary, they have dissolved justice and righteousness, refusing to regard them as anything binding upon society. Our tragedy is the loss of the sense of righteousness and that is directly traceable to a loss of the sense of God's Law, which Jesus came "to fulfill" and which Paul asserts is "holy."

Law, conceived as the dynamic pattern making for righteousness, has very practical implications for life. It means that one must care for "one's neighbors." It points toward the fellowship of men with each other. Indeed, that demand holds in any system of true justice. The aim of a valid justice is not to punish the transgressor, but to reform his life and win him back to the life of society. "Therefore, if justice shall maintain its character of real justice, it is in fact obvious that the source and foundation of justice cannot be found anywhere but in the Law of love" (p. 79). Hence, real justice is but a manifestation of the Creator's Law which aims at taking care of "'our neighbors,' of the human fellowship as a whole."

The Church's function is "to stand up for the sovereignty of the Law of the Creator" (p. 92). Any relativizing or abandonment of that basic Law, which aims at the good of all men, must be immediately and sternly rebuked by the Church. Yet to do that effectively the Church must cleanse herself particularly of that canker of divisiveness which grows upon her today, frequently producing self-content and mutual rivalry among her constituent groups. Hence the Church is called to repentance and to a healing of her divisions that she may effectively confront the world with the Law of the creator.

Bishop Aulén's is a timely and imperative challenge to the Church to rethink the struc-

ture of God's Law and its application through earthly law to our brother's need and society's necessity. The book is timely, because our modern tragedy grows out of those relativisms which regard justice as whatever expediency and power dictate rather than what the structure of the universe and man requires. The book is imperative for, unless the Church can succeed in calling the world away from the worship of power and privilege, only Dark Night looms ahead. *Every religious leader* and *every statesman* should ponder the conceptions presented in this disturbing volume.

GEORGE W. DAVIS

Crozer Theological Seminary

The Sin of Our Age. By D. R. DAVIES. New York: The Macmillan Company, 1947. ix + 147 pages. \$2.00.

This is a carefully developed and precisely enunciated statement of the nature and condition of Western civilization, a diagnosis of the cause of this condition and a suggestion for its cure. Western civilization is said to be distinguished by its universality ("No people can live outside its sphere." p. 13), by its "progressive substitution of human energy by solar energy, and now by atomic energy" (p. 13), and by its domination by science.

Western civilizations' increasing (until recent generations) emphasis on the importance of individuals, one underlying principle of democracy, capitalism and Protestantism, is not specifically listed among these distinguishing features of Western civilization. Yet, throughout the essay runs the major theme that this civilization is homocentric as contrasted with the theocentric culture of the Middle Ages. Our civilization is pervasively secular (a necessary implication, men mistakenly thought, of modern science) and materialistic. And as such, it cannot satisfy man's spiritual nature. Religious humanism, "the enthronement of Man at the centre of life, being and thought" is the root sin of our world" (p. 23).

The cause of this condition is man's self-centeredness, a characteristic of man which is

strictly contrary to the original creation of man as a pure and sinless creature, as taught by the Christian religion (p. 138). The cure is found only in man's becoming God-centered through profound surrender to the Christian faith—a theme reminiscent of many modern writers such as William Temple and Reinhold Niebuhr (p. 139). "*Within the condition of self-centeredness*," it is insisted, "*the historic problem is insoluble*" (p. 159). "The only possible alternative to Christian Faith, if one is to be faithful to the facts of history, is despair—sheer, black, utter, final despair. Belief in Christianity or Despair—these are the only realist alternatives. The universe means Christ—or nothing" (p. 142).

This general theme is elaborated under the various chapter headings: The Meaning of Western Civilization, The Root Sin of Western Civilization, Can Western Civilization Survive?, The Abolition of Other-Worldliness, The Dissolution of Spirit, The Degradation of The Human Person, and The Recovery of Christian Belief.

The author notes the power of basic ideas in shaping civilizations. Particularly he insists on the vital relation that exists between "theological dogma and moral ideals and institutions" (p. 122). Maintaining that Christian ideals and institutions can evolve only from Christian faith, he rejects "the social prophets of the half-way house" for "urging a return to values which grew out of faith in a revelation, about which, however, they are either silent or more or less faintly hostile" (p. 124). A cut-flower civilization cannot long endure, as is suggested by the fact that the gradual disappearance of the conviction that man is a spiritual being led at last to Russian communism and the extremest degradation of human personality.

In its clear, though sometimes academic, style, its comprehensiveness and consistency, its understanding of philosophers and theologians old and new, particularly in its treatment of man's self-transcendence and freedom

(p. 74) and in its basic insight into the condition of the modern world, this volume possesses real merit.

WILLIAM E. KERSTETTER

Baldwin-Wallace College

Postlude to Skepticism. By RALPH SADLER MEADOWCROFT. Louisville: The Cloister Press, 1947. 238 pages. \$2.50.

This volume is an earnest, comprehensive and coherent treatment of the character, origins and consequences of religious skepticism in the modern world. The author's conclusion is that skepticism's day is done. For there is redeeming *truth* accessible to men.

Religious skepticism has its roots in man's most conspicuous failing in modern history. That failing is the self-centeredness which men inherit from Renaissance man's discovery of himself, his impressive capacities, particularly his rational powers and his ability to contribute so largely to the determination of his own destiny. The author describes the source and traces the significance of this pervasive characteristic of modern man in politics, economics, religion and personality. His summary judgment is that "The error which modern man must repent is man-centeredness. This is the radical defect which is the core of the modern disease" (p. 85). And later he says that only as men approach their problems from the perspective of faith in God can they solve them—as is symbolized by the insight that, actually, belief in the divine Person goes hand in hand with belief in the dignity and worth of human persons (p. 176).

To meet the challenge of the modern world, the Christian faith must be clarified in a body of sound beliefs and must be proclaimed by men capable of interpreting those beliefs in terms of contemporary knowledge. The author affirms that the Christian faith is more rationally defensible than any competing view. In addition, it is to be preferred because it is

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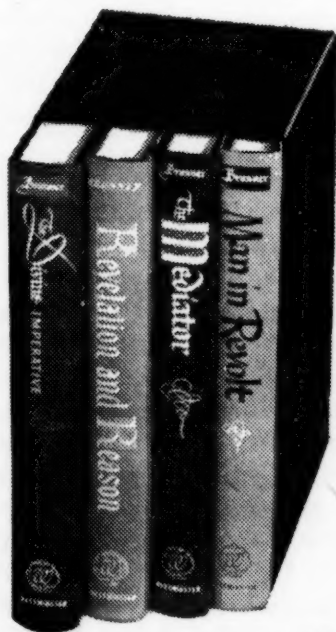
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the most constructive power available to man in his search and struggle for meaning and value in living, individually and socially (p. 101). As contrasted with skepticism, rationally grounded Christian faith is, to use Trueblood's phrase, the "alternative to futility."

Yet the author does not identify scientific and religious knowledge. These two, rather, parallel each other. The former is rational only. The latter is intuitional and personal. Religious knowledge is completed through devotion and discovery—somewhat as husband and wife, through surrender and devotion to each other, discover the "purest ray serene" of each other's spirit, grasp the *real qualities*, the *real person* as they could never do by mere impersonal, objective observation and criticism. As contrasted with the central discoveries which come from person to person communion of man with God, scientific knowledge is impersonal, external and inadequate. For the author insists, quite properly, that this universe and man are basically spiritual in nature.

Throughout the essay, the author reveals his acquaintance with the thought of such twentieth-century thinkers as Aldous Huxley, Karl Barth, Edgar S. Brightman and Alfred North Whitehead, to mention only a few, as well as with the theology and philosophy of earlier centuries. He is also attuned to the crucial problems of current church life. He is particularly and wholesomely critical of the divisions within Christendom and of the blind and barren dogmatism of doctrine and organization which keeps the churches apart (p. 214).

There is at least one trivial technical error where "infinity" is misprinted as "infinitely" (p. 190). But the volume as a whole is well-organized, the style is clear and the thought is balanced and discerning. These things, together with occasional flashes of illuminating insight, make the volume well worth reading.

WILLIAM E. KERSTETTER

Baldwin-Wallace College

Witness to the Light. F. D. Maurice's Message for To-day. By ALEC R. VIDLER. New York: Scribner's, 1948. 238 pages. \$3.00.

"Just over a hundred years ago five Cambridge men, not bound to Maurice by any special tie, were discussing a recent execution, previous to which the chaplain of the jail had spent the whole day with the condemned man. They all agreed that there were very few persons whose presence at such a time and for such an interval would not add a new horror to death. The conversation then turned on the choice which each man would make, in the last hours of his life, of a companion to accompany him to its utmost verge, and it was agreed by all five that each should write down the name of the person he would choose. The five papers, when opened, were found to contain a single name—that of Frederick Denison Maurice."

If no other part of this book stimulates interest, the quoted words, with which Dr. Vidler closes his volume, should do so. That incident suggests that in Frederick Denison Maurice, whose literary career as a priest in the Anglican Church dates from 1830 until 1870, we have a seminal thinker. He not only sows much seed for thought, but constantly drives the reader back to a consideration of first principles in relation to the Church, Christian unity, the religious responsibility of the nation, the creeds, the essence of baptism and the Lord's Supper, and the Bible, to mention only some of the matters dealt with by his fertile mind.

Some will find, as does the reviewer, that much of the book is overloaded with a consideration of matters pertaining particularly to the Anglican family within the Church. The struggles of the Liberal, Evangelical, and Catholic parties therein with their respective systems stimulate much of the thinking of this man who declined to adhere to any party. He insisted that all such divisions, while each contained some important truth, did a disservice to the larger unity of the Church, to which he preferred to adhere without any complicating loyalty. Yet having made allowance for the provincial and controversial setting of his thought, one must go on to say that Maurice constantly transcended those conditioning factors, rising above them to range in the universal elements of Christian

truth. It is for these that one should read the book and in the discovery of these there will come a chastening and expansion of one's thought.

Dr. Vidler states his purpose to be to discover some of the essential elements of Maurice's teaching and to determine whether they should be assimilated into modern Christian thought. Here we have time merely to mention two of these essential elements. Concerning the Church, Maurice claimed that it was a universal reality, built upon "the very nature of God Himself, and upon the union which He has formed with His creatures." As such the Church is meant for all men. The Church says, "There is unity in Christ for all; do you come and claim it with us, and share it with us." This Church knows no denominational lines. Realizing that keenly Maurice said on one occasion, "I have found in many of the Unitarian body whom I have known and do know, Divine graces which I have not found in myself." The business of Christians is to recognize this Church Universal and build upon that.

As to the Bible, it should be noted that he lived in one of the most vigorous ages of biblical criticism and upheaval when Strauss was writing his *Das Leben Jesu* and Darwin was presenting his theories which seemed to undercut any supernatural interpretation of reality. Yet biblical criticism bothered him very little for he saw clearly that theories about the authorship and construction of various books do not contravene the truths they assert. It was truth for which he probed in the Bible, believing that it contained "the law and the life for all of us." God's word to his people was therein, a word which came to them through nature, through man, and through the Incarnate Son. In this broader view of revelation, Maurice was abreast of the modern liberal mind.

Maurice said of his work: "My sole vocation is metaphysical and theological grubbing." Already we have noted some high fruitage of that vocation. We conclude this review with a few more of his seminal thoughts which the

reviewer trusts will turn the reader to the volume itself:

The Gospel . . . is the full discovery of Him who is the Living Centre of the Universe, the assertion that all men are related to Him; the destruction of every wall of partition between Man and Man; the admission of all who desire it into fellowship with the Father of the whole family in Heaven and Earth.

Every person and every thing is good when it is taken into relation and union with God; every person and every thing is evil out of that relation.

'The foundations of the universe are not built on rottenness; whatever fades and perishes, I AM.'

GEORGE W. DAVIS

Crozer Theological Seminary

College Religion

Factors Affecting the Religion of College Students.

By ROBERT ORA SMITH. Privately published at the University of Michigan, 1947. lx + 194 pages. Price not given.

This little paper-bound booklet is unfortunately typical of what it is: a thesis presented for the degree of Master of Arts in Sociology. As such, it is filled with tables, charts, and graphs which require the patience of Job to wade through! The author submitted an extensive questionnaire to 140 students at the Yale Divinity School during the academic year 1944-45 in an effort to discover what makes them "tick" in a religious sense. The book is the publication of his results. He deals with such matters as parental attitudes, the influence of faculty members in the colleges from which these budding theologues came, etc. Actually, there is some quite interesting material buried here if one has the courage to dig it out. For example, chapter V deals with "Negative Factors in the College Religious Environment of the Men", and we find that 75 of them declare that the outstanding negative factor was professors, and frequently this means professors of religion! Chapter VI points out the "Positive Factors in the College Religious Environment of the Men," and here again the highest vote (this time 79) goes to the professors! We are here provided with an interesting illustration of

the importance of personality, the influence of one life upon another. Such other matters as the changes in religious attitudes experienced by these men during their college years, the factors leading up to and influencing the men to go into religious work, how the college and university administration could have better served the religious needs of the students, are dealt with, unhappily, largely through charts and tables of statistics. The title is rather presumptuous, inasmuch as the students of Yale Divinity School can scarcely be said to be representative of American college students as a whole, and that statement springs from no invidious prejudice on the part of the reviewer, who happens to be a Union Seminary alumnus! The religious attitudes of the theologues of any seminary are far from typical of the graduates of the colleges from which they came. Perhaps Mr. Smith might have chosen his title more wisely, but even that would scarcely make up for the insufferable dullness of the plethora of tables of statistics which, for this reviewer at least, are an abomination in the sight of the Lord!

WILLIAM GRAHAM COLE

Smith College

The College Seeks Religion. By MERRIMON CUNINGGIM. New Haven: Yale University Press, 1947. x + 319 pages.

Merrimon Cuninggim is well qualified to write on the subject of religion in the colleges, having had experience in the leadership of religious programs at Duke, at Denison, at Stanford University, and finally at Pomona College, where he is now Professor of Religion. However, it is not primarily with the voluntary activities of Christian Associations, etc., with which he deals in the present study. Rather, he seeks to give an account of the development of administration-sponsored religious facilities, in terms of courses, chapel, and official chaplains or directors of religious activities in American colleges and universities since 1900. "The purpose of this study," he writes, "is to analyze the association of religion and higher education since 1900. The thesis to be

maintained is that the secularization of higher education seems to have reached its peak around the time of the first World War, and that since then the colleges have recaptured much of their lost concern for the religious development of their students and have increasingly assumed responsibility for such nurture. . . . The thesis, then, is not merely that secularization is past and that administrative responsibility for religion is increasingly being recognized. It is that this present trend, with a history of at least twenty-five years, is eminently desirable and should be encouraged."

This thesis is ably and discriminatingly documented in subsequent chapters on attitudes toward religion in the three types of institutions of higher education found on the American scene: the Church-related college, the independent college, and the tax-supported institution. Here the author quotes from speeches and reports of college and university presidents during the period covered in his book, and shows an increasing sense of responsibility on the part of educational administrators for the religious lives of their students. The practical implications and results of this attitude are further traced in the account given of the growth of officially sponsored chapel services, courses in religion as a definite part of the curriculum, and the appointment and maintenance of official religious leadership. The author cites chapter and verse, providing concrete evidence for his thesis all along the way. This is followed by a brief but extremely useful description of the religious programs at nine different colleges and universities across the country. The study concludes with a discerning appraisal of the trend and some very helpful suggestions as to what constitutes "an adequate program for religion" on the campus.

This book is a "must" for anyone engaged in religious work of any kind on any campus. It presents a hopeful and encouraging picture of the growing place of religion in higher education and points the way toward further development of the already established trend.



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The author does not deal in the rather abstract philosophy of the subject, which in itself is important, but after the many pamphlets and essays on that philosophy, it is refreshing to find a work which is so concrete, so practical. One of the virtues of the book is that it assumes a reasonable acquaintance with the philosophical backgrounds of religion in higher education and moves on from there. Almost any chaplain or director of religious life will find Cuninggim's suggestions for an adequate program for religion somewhat visionary, when compared with the harsh reality of the attitude of most presidents and professors, but he does provide a goal at which to aim, even if one despairs of its achievement. The general impression one gets from the book, however, is that there are real grounds for hope, and that genuine progress is being made. That fact in itself makes the book worth reading, for it provides a good antidote to undue gloom.

WILLIAM GRAHAM COLE

Smith College

The Bible

The Book of Books: an Introduction. By SOLOMON GOLDMAN. New York: Harper and Brothers, 1948. xiii + 459 pages. \$3.75.

This is the introductory volume of a contemplated *magnum opus* that may run to thirteen or more volumes. It will consider the origins, development, influence and interpretation of the Bible from its oral tradition to the present day.

The first chapter considers the Achievement and the Instrument—the Hebrew Bible, and here the author shows penetrating insight in his discussion of Hebrew language and modes of thought. In the second chapter on Graven Images, the writer rebuts the charge that the Bible is devoid of plastic beauty and that the Jews are deficient in aesthetic intuitions. Certainly a large mental and verbal plasticity characterises the Hebrew Scripture. The third chapter on the Hebrew Canon is not wholly satisfying. The author prefers to rest on traditions which lack real verification; the problem is difficult but there is a distinction

between the general consensus of opinion that attributes sanctity to certain books and the formal act by which that is enacted. It is questionable whether there was any formal canonization before Jamnia, about 90 A.D.

In his discussion of Biblical Criticism (Chap. 4) the author is inclined to adopt the familiar and facile procedure of playing off one critic against another on the principle of "dog eat dog." Most scholars will agree with the Rabbi in his repudiation of Wellhausen's construction of the religious development in the Old Testament but they will not agree with him in the repudiation of the documentary theory represented by JEDP. The prevailing literary theory of multiple sources in the Pentateuch may be only a hypothesis but it is the hypothesis that best explains the various narratives; despite all modifications it is still generally accepted.

The fifth chapter is entitled the Dawn of Conscience and it is seriously marred by an intemperate assault on J. H. Breasted. It should be possible to assail a man's opinions without impugning his motives; it is to be regretted that the writer seems to class Breasted with "Jew-baiters." Palestine was part of the total Near East and could not escape alien influence. It is difficult to believe that Psalm 104 and Proverbs 22:17–24:22—the author has overlooked the latter passage—do not owe much to Egyptian influence. But what the Hebrew borrowed he carried off like a conqueror and it rang like iron in his hands and shone as cloth of gold.

An Eternally Effective Book is the title of the last chapter, and it is followed by Echoes and Allusions, an anthology of appreciations of the Bible by the world's leading figures. This section runs about 230 pages and though they are interesting they say no more than does the title of the book which by its Hebrew superlative form sums them all.

Reference is made on the cover to the fact that research has been carried on in 12 languages. But there are several strange slips there. On page 31 *Yehsayu* appears for *Yeshayahu*, *leukenhaft* (p. 79) should be *laucken-*

haft, antiketos (p. 85) should be *aniketos, invicti* (p. 86) means invincible, not invisible, *Vergilanae* should be *Vergilianae* (p. 92). On p. 105 *Maach* should be *Maacha*, while Farady (p. 107) should be *Faraday*. On p. 111 *ananke* should be *anangke*.

In this volume the author has given us a foretaste and we look forward with expectation to the succeeding volumes.

JOHN PATERSON

*Drew Theological Seminary
Madison, N. J.*

The Prose of Our King James Version. By M. ELLSWORTH OLSEN. Takoma Park, Washington 12, D. C.: The Review and Herald Publishing Association, 1947. ix + 256 pages. \$3.00.

This volume offers a survey of the development of the prose of the King James version from its English beginnings to the present day which had seen the production of the Revised Standard version of the New Testament. Dr. Olsen brings out the close affinity of progress in biblical translation with the spirit of the day in every period. Conclusions under some of the headings used to line up leading contentions leave the reader wishful for somewhat more evidence. Should Tyndale's search for "the closest possible reproduction of the original" be listed under his "medievalism", rather than under his "modernism"? Can it be segregated under either heading?

Dr. Olsen is eager for more recognition of Wycliffian influence upon Tyndale than is usually accorded, and is deeply appreciative of the churchly vocabulary of the Wycliffite versions. In tracing the developing felicity of the English prose it must be said that Butterworth, in his *Literary Lineage of the King James Version*, and Daiches, in *The King James Version of the English Bible* (both of 1941), offer a more detailed, and thus an (understandably) more accurate account. It is not enough, for instance, to cite Coverdale's Bible of 1535, and to conclude that a given improvement in the Geneva Bible makes its first appearance there. Coverdale worked many changes into editions

of the Great Bible by use of Münster's new Latin translation from the Hebrew completed just after 1535. Butterworth and Daiches give the reader insights into the wealth of versions and revisions that went to the making of the English Bible, even in its earlier stages. Somewhat of a puzzle in connection with Dr. Olsen's book is that in his extensive bibliography there is such paucity of reference to significant works of the past ten or fifteen years in the field of the English Bible and its antecedents.

Dr. Olsen's work derives its principal interest from his keen estimate of the religious, one might say, the cathedral-like beauty of the prose of the King James version. His discussion, in chapter ix, of the comparative value of the Revised Standard version of the New Testament with that of King James brings out the interesting theory that there are two classes of Bible readers whose different needs should be taken into account in our own period which he thinks will prove to be one of continuous Bible revision: (a) those wanting an accurate translation into idiomatic English of the best Greek text that modern scholarship can produce, and (b) those for whom the King James version is "not unacceptable in its present form," but who recognize that it has some faults. For the latter Dr. Olsen recommends the fewest possible changes including some strengthening of grammatical structures, some revision of punctuation, together with close retention of the literary values, and of the sanctified and vigorous "human appeal" of the King James version.

MARGARET B. CROOK

Smith College

The Goodly Fellowship of the Prophets. By JOHN PATERSON. New York: Charles Scribner's Sons, 1948. xi + 313 pages. \$3.00.

This book of two hundred ninety pages plus two indices and a good selected bibliography, from which, however, several notable and readily accessible books have been omitted unaccountably, will serve a generally useful

purpose in acquainting the general public with the setting of the prophetic books of the Old Testament and at least with some of the major insights in each of them.

The book contains much solid interpretation together with some genuinely creative insights, notably the author's exposition of the Hebrew *mishpat* (social justice) as "the natural laws of piety written in the heart and conscience of men... as old as humanity itself... and engraven on the human heart everywhere" (p. 29), his emphasis on Hosea's *hesed* (concern for one's fellows) as the motive of righteous action and the interpretation of *da'ath* (understanding) as discriminating insight (p. 47f), and his insistence that *hybris* (arrogance) is the real foe of spiritual awareness and the target of denunciation for many of the prophets (pp. 34, 107, 134, etc.), although it is difficult to understand why he prefers to emphasize the Greek term rather than the Hebrew *ga'on* (pride), so frequently used by the prophets.

There are many observations of stimulating suggestiveness and genuine perspicacity, often largely nullified by an apparently studied attempt to accommodate the message as the author sees it to an audience of readers who he fears are too conservative to accept a plainly stated truth. Frequently a very real contribution to the understanding of a prophet's message is obscured by too great concern for traditional views. Often apologeticism is carried to lengths not even suggested by the context. Nowhere is this tendency more apparent than in the final chapter: "Christ: The Goal of History." Here the author, while seeming to deny in his treatment of individual prophetic books any mechanical or deterministic theory of prophetic prediction, in effect supports such a view in essence, thus confusing unnecessarily the layman whom he has evidently been trying to help to an historically oriented interpretation of prophetic religion. Here not only is there indiscriminating use of Old and New Testament passages out of their historical context, but the judgments expressed are almost entirely uncritical, being full of the ob-

scurantism and apologeticism one had hoped was outmoded.

Space forbids calling attention to individual cases of anachronisms, inaccurate theologizing, inadequate and unfortunate choice of terms and phraseology, cliché remarks, unexplained omissions (e.g., discussion of Isaiah 7-8), continental spellings, and perpetuation of questionable translations. Even the title seems to this reviewer a misnomer, since evidence is not adduced to show that the prophets had a sense of community with their predecessors in most cases, and since this book no more than usual indicates dependence or influence of one prophet upon another. The preface states that the book consists of lectures more or less popular in nature, but appeal to the uninformed hardly justifies lack of careful editing, apparent throughout. The scholar will find little here to challenge him with the exception of a few insights, and while the layman may come away better informed as to the setting of the prophetic books, it is doubtful whether he will have much better insight into the meaning of the prophetic writings or of their contribution to living in these days.

In spite of these limitations, the book manages to be interesting, although among the numbers of books written these days about the prophets, this reviewer would list it as among the less important.

WILLIS W. FISHER

University of Southern California
The Graduate School of Religion

Judaism

The Pharisees and Other Essays. By LEO BAECK. New York: Schocken Books, 1947. 164 pages. \$3.00.

Many readers of *The Journal of Bible and Religion* will remember Leo Baeck appreciatively for his great work *Das Wesen des Judentums*. Rabbi Baeck stayed in Germany as the leader of the Jewish community following 1933. During the war he spent two and one-half years in the concentration camp at Theresienstadt from which he was freed by Allied troops.

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The Pharisees and Other Essays is composed of selections from two volumes published by Baeck in the tense years when Naziism was at the apex of its power. Though living in the midst of unparalleled brutality he wrote with the winsome calmness and profound depth of one who had experienced values which enabled him to place events in their proper perspective.

Baeck's essays are thoroughly rewarding in that they throw light on the whole range of the Hebrew-Christian tradition. This is illustrated by the essay, *Two World-Views Compared*, which deals with Hellenism and Judaism. The Greek world-view points to the work of art as the highest ideal. The work of art confronts us with what is permanent, real and true. It follows that a work of art is incapable of higher perfection. It is as the Latin word *perfectus* denotes: completed, past and perfect. This philosophical point of view was reinforced by the ecstatic rapture experienced in the mystery cults. Over against this philosophy of finality is the world-view which roots in the Hebrew scriptures. Here the meaning of life is not found in *ataraxia* but in a restless searching along the endless path which leads to the never-attained goal. This philosophy of tension views man as a part of a plastic, dynamic and infinite reality which is not so much a subject for contemplation as a field for the expenditure of energy. The reviewer believes that Baeck places too much emphasis on the Pythagorean-Eleatic-Platonic side of the Greek philosophical tradition and therefore fails to recognize vital movements in Greek thought which reinforce what he describes as the Hebraic world-view. Nevertheless, though the facts are much more complex than Baeck could be expected to present in his brief essay, there has been a mighty conflict in the Western mind between the two world-views he describes. Since this conflict is reaching a crescendo of intensity at the present time Baeck deserves high commendation for his clear delineation of the points at issue.

In another essay, *Judaism in the Church*, he traces the history of the conflict between the Greek and Hebraic elements in Christian-

ity. This essay and in fact Baeck's whole book is an excellent refutation of the point of view which George Santayana has repeatedly set forth in his books from his *Interpretations of Poetry and Religion* published in 1900 to his recent *The Idea of Christ in the Gospels*. Santayana views the Hebraic elements which were carried over into Christianity as detrimental and finds its values in the myth and the mystery which root in the Greek heritage. Baeck states in detail and with great clarity a position antithetical to that of Santayana. The reviewer is convinced that Baeck rather than Santayana has made a correct analysis of the Dr. Jekyll-Mr. Hyde paradox in the nature of Christianity. Christianity functioning as a mystery religion glamorized by the Pythagorean-Eleatic-Platonic philosophy of finality has served as a powerful instrument of priestcraft for exploitation whereas Christianity true to its Hebraic roots has made rich contributions to personal and social welfare. Every teacher and minister of religion would do well to read Baeck's book and under its inspiration begin a vigorous cultivation of the healthy-minded Hebraic heritage which supplies the hope for a better future.

EUGENE S. TANNER

University of Tulsa

Prayer

Prayer and the Common Life. By GEORGIA HARKNESS. New York-Nashville: Abingdon-Cokesbury Press, 1948. 224 pages. \$2.50.

Not every day is the sum of \$7,500 offered as a prize award for a religious book which may "accomplish the greatest good for the Christian faith and Christian living among all people."

This year the Abingdon-Cokesbury Press made such an award, and granted the prize to Georgia Harkness and John Wick Bowman, co-winners. For her title and subject, Georgia Harkness chose, "Prayer and the Common Life." In the development of this subject she produced one of the most simple, comprehensive and helpful books on prayer that we have

today. A minister or teacher can read it to his great profit, and at the same time, recommend it to a questing layman, knowing that the layman will understand and use the material which Dr. Harkness sets forth.

This achievement has been made possible by Dr. Harkness' organization of the book into a simple tripartite pattern and by her unusual facility in setting forth without redundancy or homiletic touch, the essence of an idea or an experience. The book is thus disarming in the ease with which it can be read and assimilated by the mind. To write in such a straightforward manner is no small accomplishment for any theologian!

Dr. Harkness wrote this book under a great conviction. Her opening paragraph is a single, declarative sentence. "Of all the things the world now desperately needs, none is more needed than an upsurge of vital, God-centered, intelligently grounded prayer." This conviction keeps her discussion relevant at all times to the common life of the contemporary man. The usual discussions of the esoteric meditations of the historic mystics are missing, not because Dr. Harkness is unaware of the classical literature on mysticism, but because she knows the plight of the soul today and the kind of prayer in which that soul can now engage.

This conviction of relevancy helps to determine the organization of the book. An opening section discusses The Foundations of Prayer. Such kinds of prayer are described as adoration, thanksgiving, confession, petition, intercession, commitment and assurance. In this discussion, one understands the simple and utter inevitability of these various kinds of prayer as the human spirit turns to God.

A second section describes the Methods of Prayer. There is an introductory chapter which deals realistically with the common problems which the ordinary man faces when he tries to pray. Then Dr. Harkness points up the spirit of prayer throughout the whole day, the extended period of private devotions, and the matter of corporate prayer.

A third section is devoted to The Fruits of Prayer. Personal problems of fear, loneliness,

frustration, grief, sin and guilt are related to the prayer experience. Prayer is made relevant to the enormous social problem of war in a significant chapter on Prayer and the Peace of the World. Here is a most useful book for any kind of a person who wants in his own life "an upsurge of vital, God-centered, intelligently grounded prayer."

CLARENCE SEIDENSPINNER

*First Methodist Church,
Racine, Wisconsin*

Biography

Péguy. By DANIEL HALEVY. New York: Longmans, Green and Co., Inc., 1947. 304 pages. \$3.50.

In 1908 Péguy informed his friend, Lotte, "I have got back my faith . . . I am a Catholic." And later, "a Catholic renaissance is coming about through me."

Events in contemporary France tend to confirm this conviction that the rebirth Péguy had experienced in his own life would extend to the nation he loved so dearly. The Catholic renaissance launched by Charles Péguy, Leon Bloy, and Ernest Psichari has begun to bear fruit. Recently the reviewer talked with a prominent French social worker who expressed a genuine confidence in the revival of the French nation. Her hope was based, however, not so much upon her faith in political leadership nor the Marshall plan as upon the emergence in various parts of France of centers of spiritual renewal and particularly the new tendency on the part of religious leadership to identify itself with the problems and needs of the working class, such as the dock workers of Marseilles.

On the basis of Daniel Halevy's interpretation of Péguy and his purpose, one may predict certain things about a renaissance of the kind that Péguy would have approved. In the first place, it will be Christian rather than Roman Catholic. Halevy comments, "Within the Church itself, it is permissible to distinguish a specifically Roman tradition and a specifically Christian one. Péguy's adolescence was

strongly impregnated with Christian influences, but the Roman strain as such was far less clear. His chosen term for the complete body of his belief is not Catholicity but Christianity" (pp. 152-153). Secondly, and similarly to the above, the spirit of such a renaissance will be inclusive rather than exclusive. To quote Halevy again, "Péguy . . . once said to me: 'With the Reformation a half of Europe left the Church. It undoubtedly took a certain amount away with it.' And then the French people, throwing itself so passionately into the fray of the Revolution, left too . . . If the Church is to bear all its fruit again, its unity must be restored. There must be no more absentees at the supper table of the nations" (p. 181). The reference to the Revolution indicates a third characteristic of any Péguyan rebirth. It will be a humanistic, grass-roots movement. When Péguy returned to the Catholic faith, he remained a socialist. He was a man *of* the people and *for* the people. He stood for a Christian humanism, with equal emphasis upon both terms of the phrase.

This biography of Péguy by his close friend and co-worker gives the reader a splendid opportunity to answer many of the questions which naturally arise in the minds of those who, like the reviewer, have known little about Péguy until recently. One can recommend it heartily.

CARL E. PURINTON

Boston University

Psychodrama

The Psychodrama of God. By J. L. MORENO.
New York: Beacon House, 1947. xxxi + 317 pages. \$6.00.

This was first published anonymously as *Das Testament des Vaters* in Berlin in 1920. It was translated into Spanish and in 1941 was translated into English with preface and commentary by Jacob L. Moreno as *The Words of the Father*. The second English edition is now entitled *The Psychodrama of God: A New Hypothesis of the Self*. It represents an original synthesis of theology and psychology.

As a young man in Vienna Moreno identified

himself with Jesus. When children gathered around him in the parks he told them stories and led them to participate in impromptu plays. From this beginning he developed psychodrama as a method of solving personal and social dilemmas through dramatic expression. Later as a psychiatrist he invented sociometry to measure the social interaction of persons in a group, charting attractions and rejections, regrouping individuals to employ the dynamics of the group in therapy. At Hudson, New York Training School for Girls, Sing Sing Prison, St. Elizabeth's Hospital, and in a Brooklyn school he demonstrated the astonishing results of group therapy.

These experiments have been widely influential in sociology, psychology, education, community work and mental hygiene. Psychodrama is employed in play therapy with problem children as rôle training in industry, as a teaching device in the classroom, as a group psychotherapy for the mentally ill, and sociodrama as a way of working out solutions of community conflicts. Two journals of interpersonal relations are published (*Sociometry* and *Socialtry*), psychodramatic institutes are continuously available to enthusiastic students and associates of many professions, experimentation and research are adding new techniques and applications for human welfare.

Dr. Moreno now offers the philosophy of creative spontaneity that is back of these scientific and therapeutic methods. He begins with God as the Father of all creative impulses, who knows no barriers of race, nation or creed; who freely gives his creative energy to every creature. He is not distant in past time or heavenly space, but actively meeting us in every event and experience of the present. We misrepresent God in churches, books, creeds, theologies or any finished works. He is ever creating anew, inviting us to set aside artificial restraints, to forego pride in achieved results, and be spontaneous.

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for anyone might receive them directly from God himself. They are universal in applying to everyone, without prejudice or preferment. Though objective to us these words are subjective to God, revealing his inner motives, feelings and purposes in his continuing creation. They invite us to understand the viewpoint of God and share with him the joy and responsibility of co-creation.

The Words of the Father are presented in vivid poetic fervor on the cosmic stage as God declares his love and purpose for all life. The commentaries interpret the theology and psychology of the pronouncement. Historically this hypothesis of God represents the romantic movement in literary arts, Kierkegaard and the Veda in theology, Fichte and Schelling in philosophy. Spinoza and Hegel are rejected as they reduce God to an impersonal process. Moreno stands between pantheism as too holistic and personalism as too individualistic, on the mediating synthesis of interpersonalism. The intense experience of God is the fountain from which his sociometry and sociatry arise. The vision must be translated into practical service to fellowmen in creating free persons in a spontaneous society. Interpersonalism is the intersection of ideas and persons in a psychodrama of God and man as co-creators

PAUL E. JOHNSON

Boston University

Mysticism

The Choice Is Always Ours. An Anthology of the Religious Way. Edited by DOROTHY BERKLEY PHILLIPS, ELIZABETH BOYNTON HOWES and LUCILLE NIXON. New York: Richard R. Smith, 1948. 511 pages. \$4.50.

This book is more than a religious anthology. The compilers call it a "mosaic of human insight," and its central theme "a Way which all men seek, few find, few enter, and still fewer progressively follow." The selections are the fruit of ten years of study and research, and represent the teaching of men of all ages and religions. There are three parts: The Way (The Search and the Finding, The Implica-

tions of the Way, Progression on the Way). 2. The Techniques (Prayer and Meditation, Psychotherapy, Fellowship, Action). 3. The Outcomes (Inward Renewal, Outward Creativity). There is also an appendix on The Object of Devotion, and a list of suggested reading.

Too often those who try to prove that all religions are fundamentally the same bring about a seeming harmony by eliminating the vital characteristics of each, leaving nothing that can command the sacrificial loyalty of any one. The compilers of this anthology have used a much more effective method. They have gathered the expressions of what they believe to be the heart of every religion, and have found there a unity that attests their validity. They have not only found the mystics of all ages commending the same Way and witnessing to the same experience, but have added the witness of modern philosophy and psychology. At the same time they do not make the religious life seem to be soft or easy, but demand for it man's greatest effort and highest loyalty.

If one could ask for further enrichment of a book already so rich in devotional material, it would be in the direction of more help on what have been called the lower levels of prayer. Although there is great danger of remaining on a very immature spiritual level, it is necessary for most of us to begin as little children. Though the good is often the enemy of the best, the best normally grows out of what is good and helpful. Certainly the Christian mystics of the Middle Ages were nurtured in the church, with her constant use of vocal prayer!

To those whose religious reading has been exclusively in the Hebrew-Christian tradition, it will be a surprise to find that not only the teachers of other religions, but the psychologists also, have stressed the same fundamental truths. The "modern" who believes that psychology has destroyed the bases of religious faith will find (when he has mastered their vocabulary) that the best physicians of the soul have dealt with man's deepest needs with insight and skill, and offered remedies that are as valid today as they were centuries ago. The

would-be religious person, for whom the conventional expressions of religious truth have lost their meaning, and for whom a lukewarm religious life has no attractions, will gain insight and power. This is a book to be used, rather than read and laid aside, and should "speak to the condition" of many people.

ALETHEA YATES

Cambridge, Mass.

Archeology

Kingship and the Gods, A Study of Ancient Near Eastern Religion as the Integration of Society and Nature. By HENRI FRANKFORT. Chicago: The University of Chicago Press, 1948. xxv + 444 pages. 53 figures. \$5.00.

Modern archeology may be said to be entering upon a third stage of its work. In the first stage, at its beginning, archeology focused attention upon the discovery of impressive monuments, striking objects and rich treasures suitable for museum exhibits. In the second stage, the importance of the less spectacular finds such as potsherds and inscribed clay tablets was realized, and through the help which these provided much progress was made in the establishment of the chronology and the reconstruction of the history of the ancient world. Now, in the third stage of its work, archeology is directing an increasing amount of effort toward the penetration and comprehension of the thought world of antiquity. For the student of religion, this is obviously the most significant area of all.

An introduction to this area of research as far as it relates to the Near East was given by Frankfort and others in *The Intellectual Adventure of Ancient Man*, reviewed in this *Journal*, April, 1948. In that book it was shown that ancient thought was essentially concrete and mythopoeic in nature, and represented a response to the impact of the universe conceived as full of living forces. The present work explores more fully the ramifications of that thought in regard to the rôle of kingship as the integrating link between ancient society and the realm of cosmic forces.

At least two requirements for this type of research are mentioned in this book. The first is indicated by the statement, "There is no short cut to an understanding of the ancients." Nothing less than a laborious marshalling of evidence from many texts and monuments suffices to elucidate the meaning of even a single concept in the thought life of the ancient world. The second requirement has to do particularly with the manner of conducting an investigation when different cultures are being compared. Relative to this matter, it is declared that "comparative research... should counteract the narrowness of viewpoint entailed in devotion to a particular field but should not in any way infringe upon the individuality, the uniqueness, of each historical actuality." The fulfillment of these two requirements is abundantly evident throughout. The book contains extensive quotations from the documents of ancient Egypt and Mesopotamia, and reproductions of significant objects of art in which direct expression is given to the ideas under consideration. As for setting forth the "individual nature of distinct civilizations," the analyses given of the thought worlds of Egypt and of Mesopotamia respectively, show that they were in the sharpest contrast with one another.

Egyptian thought, as set forth by Frankfort, conceived the universe as essentially static. Perfection consisted in the maintenance of a balance between pairs of opposites. In the universe the opposites are heaven and earth; in Egypt, the two lands of the north and the south. When this fundamental way of thought is comprehended, it becomes possible to explain why the unification of Egypt by Menes was such a successful and permanent achievement. The dual monarchy, uniting the kingship of Upper and of Lower Egypt in a single person, when once accomplished appeared to the Egyptian mind as the revelation of a pre-existent divine order of things. As for the king's place, he was regularly regarded in Egypt as himself a god who establishes and maintains the harmony between human society and the whole cosmos.

In Mesopotamia, on the other hand, the universe appeared as a place of chaos and conflict rather than of static harmony. When the processes of Primitive Democracy proved inadequate to accomplish and maintain order, kingship came into being, but the king was only a powerful, continuing leader of his people not (save for occasional, limited exceptions) a god.

New light is cast in this book upon many specific problems and matters. Only occasionally does an over-simplified answer seem to be given to a problem, as in the explanation on page 233 of why so many primitive peoples have believed that the world came into being out of a primeval ocean. Here an appended note (n. 6 on p. 397) acknowledges that more complex factors are involved than are recognized in the reason which is called "a simple one" in the text. Some readers may wish more information on the feelings and thoughts of the common people of antiquity, of the sort provided in n. 8 on p. 362, but naturally not too much of this is to be expected in a discussion centering on kingship.

The notes contain much other important material, such as calculations on the density of population in ancient cities (n. 23 on p. 396). Although they are placed at the back of the book, reference to the notes is facilitated considerably by the new type of headings on the pages where they are found.

Most interesting to the biblical student is the Epilogue in which the absolute contrast of Hebrew thought with both Egyptian and Mesopotamian concepts is briefly shown.

JACK FINEGAN

Pacific School of Religion

Ugaritic Mythology, A Study of Its Leading Motifs. By JULIAN OBERMANN, New Haven, Yale University Press, 1948. xxiv + 110 pages. 2 plates. \$2.75.

Here is another contribution to the elucidation of the immensely important and almost equally difficult literature of ancient Ugarit. The importance of these documents may be re-

called by the author's remark that the Ras Shamra tablets are "the first authentic specimens of pagan Semitic literature that have ever reached us either from Canaan itself or from its immediate vicinity." The difficulty is fully suggested by his brief account of the problems involved in the literature, including the decipherment of the language, the fragmentary condition of the tablets, and the strangeness of the thought world.

The central theme of the Ugaritic mythology, Professor Obermann maintains, is the plan of Baal (or of another god) to build a house for himself. This act would in some way be an assertion of authority and would enhance the position of Baal in conflict with his enemy, Mot. At the same time, since Baal took three brides to himself just before this, it may have reflected a social order in which the building of a house for oneself was a necessary corollary of marriage.

Parallels with the Bible always emerge in studying the Ugaritic literature. Examples found in the present study include the fact that Baal is to obtain a "kingdom eternal" and "reign for ever and ever"; the use of a phrase reminiscent of Song of Songs 8:6; and the employment of the word "horn" in the figurative sense of potency or might. A parallel with Mohammedanism appears in the use of *šlm* in the sense of "submission," as in *muslim* and *islam*. The comparison which Professor Obermann makes in conclusion, however, between the existence in the Ugaritic literature of several variant forms of the highly mythological building epic of Baal, and the existence in the Old Testament of a narrative of the building of the Tabernacle, accounts of the building of Solomon's Temple in Kings and Chronicles, and a vision of the future Temple in Ezekiel, seems to the reviewer to lack relevance and to be an example of that enthusiasm for the discovery of parallels which leads to excesses in comparative study.

JACK FINEGAN

Pacific School of Religion

Art

The Arts of the Church. By RICHARD H. RITTER. Boston: The Pilgrim Press, 1947. xii + 146 pages. \$4.00.

The author of this book is President of the Church Arts Guild of the Congregational-Christian Churches and a Pastor in Southington, Connecticut. The purpose of the book is to promote the study of what the author calls the "church arts." What the church arts are is defined in the opening chapter of the book. There Mr. Ritter says that art is the expression of experience, Christian art is the setting forth of Christian experience, and church art is the type of Christian art used in churches. Any discussion of the nature of art almost inevitably encounters the difficult problem of subjectivity. This book goes so far in the recognition of the subjective character of artistic experience as to state that one should not even try to persuade another person what a certain color really was, since "every man has a right to his own reaction" even if he wants to say that a brown object was gray. That theory will not quite work everywhere, however, particularly if it is a matter of recognizing red and green traffic lights and the police happen to be watching! Church arts, however, according to the author, must be judged not by the canons of individuals but by the criteria of the church group at worship. Anything which helps the group to worship is good; anything which does not is undesirable even though it may be beautiful or noble in itself.

The church arts are numerous and this book deals with the following subjects: common worship, the church building, its fittings and furnishings, music, literature, drama and dance, painting and sculpture. In each area a swift historical summary is given and then principles and usages for today are discussed. Here in very brief form are some of the conclusions to which the author comes: It would be very desirable for all Protestant churches to observe the communion service every Sunday as was the rule in the early Church. It does not matter whether church architecture is Gothic or modernistic if only it assists in worship. The

best arrangement in a church is to have the cross on the far wall, the communion table on the central line, the reading stand on one side and the pulpit on the other. The Bible belongs on the reading desk whence it is read to the congregation, and not on the altar pathetically open and unread. Protestants as well as Roman Catholics should use the cross on the exterior of the church building. The author sees no value in a weather vane as a church symbol, but before this conclusion is fully accepted one should read a poem by Robert P. Tristram Coffin which reveals the religious significance it has had for the seafaring folk of the New England coast. The greatest church music is of the kind written by Bach and Palestrina, says Mr. Ritter, and the Book of Common Prayer should be in the possession of every Christian. Drama including liturgical dancing could become one of the most important means of worship. Pictures and statues should be used in the church only with the greatest of circumspection.

This book is illustrated with good photographs in the field of the church arts and is provided with questions for the reader and with suggestions of additional books to read. It will both stimulate and guide study in the field with which it deals.

JACK FINEGAN

Pacific School of Religion

Art in the Early Church. By WALTER LOWRIE. New York: Pantheon Books, 1947. xviii + 268 pages. 153 plates. \$6.50.

Walter Lowrie published his first book on Early Christian archeology in 1900. This was the well-known *The Monuments of the Early Church*, which has remained constantly in use, both because of its value and because of the relative paucity of works in this field in English. Now at the age of nearly eighty, and after publishing more than 30 other books, the distinguished author returns to the field in which he labored with such enthusiasm nearly half a century ago. His enthusiasm and love for the subject are, it may be remarked, undiminished. The present book is in a certain sense a revision

of the earlier work. One hundred fifty illustrations, for example, are here used over again. For the most part, however, *Art in the Early Church* is a wholly new book. To the 150 pictures from the former publication, over 300 additional ones have now been added, and the text has been largely rewritten. In its "art book" type of appearance, also, the new book contrasts with the former "handbook." In style of writing the new book is, at least in part, more autobiographical and discursive than the earlier one. Yet it has less of the digressive character than did the same author's *SS. Peter and Paul in Rome*, which began as a specialized investigation and ended as "An Archaeological Rhapsody."

The position of the author is made known plainly on a number of the debated questions in Early Christian Archeology. As over against Strzygowski and the other "Orientalists," he vigorously maintains the priority and predominance of Rome in the development of Early Christian art and architecture. As over against Styger and the other German archeologists who are unable to date any of the known catacombs earlier than the middle of the second century, he holds with De Rossi and Wilpert for a date for the earliest catacombs the later years of the first century. In support of his position on the first issue, Lowrie points to the undeniable fact that the "overwhelming majority of early Christian works of art are found in Rome or in regions under Roman influence;" in support of his contention on the second, he appeals to the perhaps less objective criterion of Wilpert's "feeling."

As for the spirit in which he approaches the subject, Lowrie contends against the conception that Early Christian archeology is a subject of purely antiquarian interest, to be approached only in the attitude of scientific disinterestedness. He is *interested* in it, and that as a Christian. Along with this vigorous and refreshing affirmation, he makes the further assertion that the most important thing about Early Christian art is the *Kunstwollen* which is apparent in it. *Kunstwollen* is "the objective and final meaning of art which poten-

tially determines its character." In Christianity, Lowrie declares, a new intention came into being, and this new intention used but profoundly modified the traditions of Hellenistic art in order to give expression to a new view of this world and of the next. It is the nature of that new intention, as revealed in Early Christian art, that he is concerned to explore.

The subjects covered in the book include the catacombs, sepulchral art, the house of the church, monumental art, Bible illustrations, industrial arts, and civil and ecclesiastical dress. As on large principles, so too in detailed interpretations there may be divergence from time to time from the views of the author. For example, he speaks without qualification of the baptistery at Dura (p. 35), referring to a niche which is believed by some to have served a totally different purpose than that of baptism. On the question of the origin of the basilica, he cites no less than ten proposed solutions, and then leaves the reader perhaps too much to his own resources in deciding upon the best answer.

As a repertory of Early Christian art, and a sympathetic guide to our still not widely enough known riches in that field, this is an attractive and valuable book.

JACK FINEGAN

Pacific School of Religion

Japan

Modern Japan and Shinto Nationalism: A Study of Present-Day Trends in Japanese Religions. By D. C. HOLTOM. Chicago: The University of Chicago Press, Revised Edition 1947. x + 226 pages. \$2.75.

The History of Japan. By KENNETH SCOTT LATOURETTE. New York: The Macmillan Company, 1947. xi + 290 pages. \$4.00.

Dr. Holtom's competent study is a reissue, with important additions, of the 1943 edition. As before, the first six chapters analyse the religious foundations of the state and the interrelation of Shintoism, nationalism, universalism, Buddhism, and Christianity. The two new chapters discuss the post-war status of Shintoism and its permanent spiritual values.

Another critical review is scarcely needed in view of the many appreciative ones on the first edition, but a few general observations may be appropriate. First, this study shows the value of using Japanese sources; it is one of the still too few on the Far East by a Westerner with a knowledge of the language and culture sufficient to deal effectively with original sources. Until recently, most Western "authorities" depended mainly upon secondary materials in Western languages. At the same time, the rising nationalist pressure increasingly inhibited the Japanese scholars from objectively discussing certain topics, as illustrated by the attacks on Professor Minobe for his theory of the Emperor as an *organ* of the state. Strange to say, Dr. Holtom does not mention this famous controversy, although sensitive readers will find other uncomfortable parallels between the behavior of Japanese extremists in their destructive throttling of Japanese freedom and the efforts of some of our own self-styled patriots.

Uninformed readers may fail to appreciate some of Dr. Holtom's best analyses. For example, he stresses the vital rôle of Buddhism in Japanese art. But will a beginner realize that Shintoism with its emphasis on the love of nature for itself contributed greatly to the near universality of estheticism in the historic Japanese culture? Incidentally, Dr. Holtom notes that the Japanese militarists of the past decade could scarcely tolerate Buddhism any more than Christianity, despite the former's major rôle in Japanese history for 1,400 years.

Again, in discussing Japanese apologetics which find similarities between *Bushido* and Christianity, Dr. Holtom stresses necessarily their fundamental differences. The uninitiated may not be aware of the ideal of the completely selfless devotion in *Bushido*. Its limitation here, along with others, lay not in its lack of the ideal of unselfish devotion, but rather in directing that loyalty to human institutions, which, according to Christian thought, did not merit such a sacrifice. In analysing a religion as esthetically permeated as Shintoism, poetic statements cannot always be taken literally. The problem is to find their

meaning to its adherents, as the author generally realizes.

Dr. Latourette's work is a revision of his earlier *The Development of Japan*. It outlines the main events and gives the names and dates, on the whole accurately and objectively. Such information is necessary for understanding the evolution of Japan. But chronology alone as such does not give the layman an insight into the people. It resembles here a skeleton, vital for students of anatomy, but not a clue to the intellect and personality of the living man.

The study is inadequate, especially for the beginner. Thus, its stress on estheticism and the arts is inadequate, and the uninitiated will hardly realize their historic importance in the daily life of the people, let alone in religion. The inclusion of relevant excerpts from myths, folklore, novels, and dramas would have vitalized this work considerably.

To cite an example from another area, while it is evident that the author himself realizes their importance, it is doubtful if the average American reader will grasp the significance of American isolationism and racism on the course of modern Japanese political development. Pearl Harbor is a part of the price we have paid for our ignorance of the effects of our own action. We must become acutely aware of the pernicious rôle, for illustration, of our racism not only in the rise of Japanese militarism, but now in all Asia if we are to retain the friendship of the Asiatic peoples. Either we help them to achieve democracy or we shall alienate them; we cannot possibly escape or turn back the vast tidal wave of nationalism sweeping over Asia and even Africa.

On the whole, this concise book will be useful to readers with some knowledge of Japanese culture as a handy reference and as a review. It is hardly adequate as a general introduction to Japanese civilization, for which purpose, Sir George Sansom's *Japan: A Short Cultural History*—especially editions with illustrations—still remains one of the best.

T. SCOTT MIYAKAWA

Boston University

Book Notices

Theology

Our Christian Faith. Revised Edition. By WALTER MARSHALL HORTON. Boston: The Pilgrim Press, 1947. ix + 124 pages. \$2.50.

The original edition of this work was addressed to Congregational laymen. The new edition is addressed to Christian laymen of all denominations. However, the project was, from the beginning, so thoroughly ecumenical in spirit that but few changes have needed to be made.

Dr. Horton has here taken the rôle he likes so well, as mediator. There are, he believes, common elements of faith on which many branches of the church, seemingly diverse, actually agree. These are not insipid, least common denominators of conflicting creeds, but healing, creative, life-giving commitments which are at the heart of world Christianity. They are sketched swiftly and strongly against the background of the world's urgent need.

The ecumenical movement needs to be carried to the laymen. Dr. Horton's work should prove a helpful instrument for that task.

L. HAROLD DEWOLF

Boston University

The Sovereign Emblem. By ERNEST WALL. 117 pages. New York and Nashville: Abingdon-Cokesbury, 1948. \$1.25.

Dr. Wall, Pastor of Trinity Methodist Church, Richmond Hill, New York City, believes that the Lord's Supper is the key to the meaning of the Cross. He says, "the celebration of the Lord's Supper was a collective demonstration to Heaven and Earth and all the ages of the infinite meaning of the Cross. . . . Paul saw numerous important principles were enshrined in the momentous and solemn feast of the Passover, and he feels that these should be demonstrated in the Christian observance of the feast of the Cross." Dr. Wall thinks that the highest expression of Christian faith and loyalty is the communion service. Catholics and high Episcopalians would seem to agree. Are Protestant ministers tending toward sacramentarianism? The Federal Council of churches through its bureau of architecture stresses the Gothic, and the building of altars. In this volume we have an eloquent Methodist preacher saying "In the sacrament of Holy Communion, we are to achieve not only a sense of fellowship with God and with each other, but a fellowship consciousness which transcends all the limiting schisms of time and space. We are to see in these holy symbols of unity a token and a prophecy of that communion of God's intention which incorporates

all human differences and comprehends even the distinctions of the ages."

JOHN GARDNER

New York City

The Invisible Encounter. By IGOR L. SIKORSKY. New York: Charles Scribner's Sons. 120 pages. \$2.00.

The author believes that the story of the Temptation of Jesus is a preface or introduction to the record of his public career. The same three issues are seen in the petitions of the Lord's Prayer. Men in all ages have had to face them. They confront us today. The issues involve the Devil's pattern for dominion over all the kingdoms of the world, to be won "By way of—Controlling all food; capturing the imagination of men by an open display of superhuman power; and by worshiping the devil," which means "temporary use or justification of lies and murder." He thinks the issue was felt with particular keenness by Jesus. The Master set Himself against the Devil and on the side of the reign of God. He realised that He was engaged in a grim battle which involved rejection and crucifixion for Himself. That those who rejected him were espousing materialism of the devil's program and that an awful doom would inevitably and speedily fall on Jerusalem. Sikorsky quotes at length from Josephus' description of the sacking of Jerusalem.

Today, the author believes a universal catastrophe is imminent. . . . "mankind being controlled and directed by spiritually unconscious or dead men would be in the position of a rushing airliner with an unconscious or dead crew in the control cabin. Such leadership cannot create reasonable and stable forms for the existence of a human society. All higher conceptions which are of definitely spiritual origin, such as love, truth, honor, freedom and compassion would inevitably lose all binding power, all living reality. They would remain only as dead empty shells in the stockroom of collective memory."

By profession Sikorsky is an airplane designer, as author he is a prophet and evangelist.

JOHN GARDNER

New York City

The Bible

Journey through the Bible. By WALTER FERGUSON. New York: Harper & Brothers, 1947. 364 pages. \$3.50.

It was a pleasing experience to make the trip through scripture with this author. A teacher of English at Temple in Philadelphia, he knows how to write with more than literary excellence. There is a sparkle, and

up-to-the-moment quality in his style. He speaks the language of our day, but I do not mean that he is a wise-cracker or vulgar in his popular expression. Let him speak for himself. Here are a few of the titles of chapters: "A Man Born Unto Trouble"—(Moses: was conceived in trouble, born in distress, and lived continually in a crisis—p. 19); "Hallelujah" (The Psalms, of course); "The Little Farmer on Route One" (Micah); "Marching Along Together" (Acts). As a preacher, I covet this ability to make the ancient live in a modern parallel.

Furthermore, this fresh, rosy-cheeked manner often makes vivid the message of a book. What about this sentence characterizing Revelation? "Like the grand finale in an old-fashioned Fourth of July celebration, this book bursts forth with dazzling skyrockets, flower-pots, and pinwheels of language and thought."

Ferguson writes as a layman, without claim to original research. He takes the work of scholars and gives it attractive form. His acceptance of the critical approach in the Old Testament and in much of the New is complete. When he discusses the gospels, however, he hesitates, so that this reviewer found what could have been the most important chapter, the least valuable.

ELMER E. VOELKEL

*Plymouth Congregational Church
Fort Wayne, Ind.*

New Testament Literature. An Annotated Bibliography. By WILLIAM NELSON LYONS and MERRILL M. PARVIS. Chicago: University of Chicago Press, 1948. xiv + 392 pages, lithoprinted. \$4.00.

Dr. Lyons and Dr. Parvis have put the world of New Testament scholarship greatly in their debt by continuing in this volume the surveys of New Testament literature which they published for 1940, 1941, and 1942. This book contains within one set of covers all the material for 1943, 1944, and 1945.

The authors have aimed to include a notice of everything that was published in the New Testament field for those years, regardless of point of view, or language, or any other factor. In addition, they solicit the aid of their readers in locating any materials they may have missed.

The items are arranged according to the well-established divisions of New Testament study. There are no less than 3,451 separate listings; the numbers run to 3,432, but 1662-1680 are inadvertently repeated. No greater proof could be desired of the continued vitality shown by New Testament study during the difficult war years, even in Europe.

One of the many valuable features of this work is the listing of reviews for every important book published in this field. Three indices make for easy reference; one is of authors' names, another is for

Greek words and phrases, and the third for biblical passages.

Some conception of the range covered by this survey may be gained from the fact that not only are the commoner European languages represented, but also such exotic tongues as Finnish, Hungarian, Welsh, Modern Greek and Hebrew, Slovene, Croatian, and Romanian. A number of scholars in this country and England assisted the authors in keeping touch with the vast array of material.

The opportunities for error are nearly unlimited in a work of this kind, but mistakes have been kept down to a reasonable limit. One could wish that the authors had avoided such garden-variety slips of the pen as "Brethern" (p. 142), "Pentacostal" (p. 152), "derivitives" (p. 82), and "Buchhandlung der evangelischer Gemeinschaft" (p. 190).

The authors promise to continue this valuable service by issuing similar bibliographies at one- or two-year intervals.

F. W. GINGRICH

Albright College

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NOTICE OF PROPOSED ADMENDMENT TO BY-LAWS

A revision of the Constitution and By-Laws will be presented for adoption at the next annual meeting of the National Association of Biblical Instructors. This announcement is made in accordance with Article VII of the present constitution which requires a notice to the membership of a proposed amendment at least one month in advance, either by letter or in the Journal.

S. V. McCasland,
Chairman, *Committee on Sectional Relationships
and Constitution*

ANNOUNCEMENT OF ASSOCIATION MEETINGS

The New York meeting will be held at Union Theological Seminary, Monday and Tuesday, December 27 and 28, beginning with the presidential address at 2:00 p.m. on Monday and concluding on Tuesday evening with a joint session of the ASOR, SBLE, NABI.

The meeting of the Midwestern Branch will be held on January 21 and 22 at McCormick Theological Seminary.

